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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA, B. A., M. R. A. S.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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A VISIT TO THE GURUKULA VISHVAVIDYALAYA OF KANGRI NEAR HARDWAR.

I

(By the Late M. Venkata Suba Row Pantulu of Ongole.)

(*Madras Presidency.*)

Generally, all new things are attractive and some of them provoke even enquiry and when satisfied, draw, you to them so closely as to identify yourself with them—nay compel you to proclaim to the world all that is good in them—One of such new things, or the new such thing which attracts most is the Gurukula Vishva Vidyalaya of Kangri, established by that great and noble man Mahatma Munshi Ram (Swami Shraddhananda) a true disciple of the well-known Vedic reformer, the late lamented Swamiji Dayanand Saraswati. My attention was drawn to that institution for a long time, perhaps almost from its very existence. Somehow it appealed to my nature and I was very enthusiastic about it and did not fail to read anything written about the said institution, by any one. In addition to that I used to get its "Prospectus" something like the University Calender, from time to time and closely followed its course.

Abont five years ago I thought of going over there and stay for some time, to see how it worked and what good could be achieved by such institutions. Some unavoidable circumstances having prevented me then, now I have come down here for a week and am observing closely what is going on here. Undoubtedly many persons might have visited this grand and noble institution and I know myself that many a visitor had communicated his impressions to the Press, as he observed. But the same

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thing might be described and observed from different stand-points and from different view-points also. That depends upon the person who observes. As it is my sincere wish that all enlightened persons of our Southern India should visit this place of pilgrimage once at least, in their life-time, it will not be uninteresting to give some details of the journey itself.

However feeble my pen may be in describing men and matters, I hope the public will follow me with patience and for that act I shall feel myself amply rewarded.

Having started from Ongole by the 4-45 P. M. Waltair-Express, I broke my journey for a few hours at Waltair till the Calcutta Mail arrived there at 12-30 P.M. I messed at the Railway Station Hotel, kept by some Southern Brahmins. The arrangements were clean and the meals supplied was excellent. That is the last place where I took the Madras meals. The trains are overcrowded in the higher classes too. Waltair being a health resort many Bengalee gentlemen went there from Calcutta to spend their summer and some of them were returning. I had their company and it was very pleasant. Even at Waltair, groups of persons were surrounding me (not the Bengalees), questioning where I would go and so on. First I thought they belonged to the Police Department, however, unfortunately they turned out to be of the Puri Pilgrimage Department insted of the C. I. D. Oh: what a nuisance it was those emmissaries were plaguing me up to Barhampore till about 8 in the night, whether I was not going to Puri and when I told them, I was going to Hardwar thinking that they might not know about Gurukula, showed their surprise if not disgust, at my conduct for preferring Hardwar to Puri. Perhaps they would have been half satisfied if I had told them that I was not going to Hardwar, but somewhere else. Fortunately for me there was no disturbance till the morning and again the trouble began at Kharagpur Junction. Even though you passed Puri at a long distance, the Pandas would not leave you. One would think by their entreaties that they are so kind to us, to remind us that we by mistake might have been over-carried beyond Puri in sleep. Our Mail reached Calcutta exactly in time and as I had seen Calcutta twice before, I did not want to go into the town, but was content to rest myself till the evening at a choultry (Dharamshala) near the Howrah Railway Station built by one Seth Satya-Narayan. What spacious buildings with upstairs, water-pipes, wells and gardens and bathing-houses for women. By 11 o'clock in the morning the building—3 Stories—was all filled up with pilgrims. There was no space even to sit. By 3 or 4 p. m., in the evening the servants of the institution were trying to accomodate everyone that went there with great courtesy and reverence. Even there my friends, the Jagannath Pandas, did not leave me. I ascertained the reason why it was so crowdy and the answer came from a young man of Murshidabad District, who knew a little English, that the famous Car-festival of Jagan Nath was to take place in 4 or 5 days. I was told that cholera was raging at Puri and I asked my young friend who was going there with 4 or 5 relations of his, why he should risk, to which he answered they did not care and people did not die twice; it is said that thousands and lacs of people go to that famous festival. I wo'nt be surprised if 10 per cent, of the people that gathered in that Dharamshala were Pandas to take the pilgrims there. I do not know how much money goes into the pockets of these "law-touts", I beg their pardon, pilgrim-touts. If in the so-called enlightened twentieth century, the power of Hindu religion and Hindu caste is so great what wonder is there that many western writers should think that with any number of vicissitudes in its fortunes, India's compact was not shaken in this respect, for over three thousand years at least. I took the Punjab Mail, platform No. 4 in the Howrah Station. at about 9 p.m. The Punjab Mail train consists of first, second and intermediate classes only. The train became overcrowded in a short time. From Waltair upwards the finest and best mangoes are sold in every station by wagon loads, with-

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out exaggeration and dead cheap and in every station milk is sold so that any orthodox man without stopping anywhere for meals may travel throughout the whole of Northern India with fruits and milk. From Calcutta to Benares my companion was a Nepalese young man who is studying in the senior Intermediate class of the Benares Central Hindu College. He seems to be a very young man, with a fair complexion and most intelligent features. He spoke very reverently of Mrs. Besant and her great work in respect of the Central Hindu College [but remarked that she would have been a much greater woman but for her earthly ambition]. To a question of mine he replied that she was absolutely unjustifiable in her uncalled for and unnecessary interference with Sryjut Gandhi in regard to that notorious incident at Benares. He told me he was present there and all the students of the institution strongly rosented and showed signs of resentment at her conduct. It is in that connection he remarked about her ambition and lower-self. Unfortunately she too possesses lower-self. The Punjab Mail goes directly from Moghal Sarai and we got into another train at Moghal Sarai, which is also Punjab Mail of the Oudh and Rohilkhand State Railway, goes through Lhaksr about 2 A. M., to take a train to Hardwar, and which train directly goes to Dehra Dun. The train having been late for two hours I got down at Hardwar at about 4-30 A M. on June 1916. From Moghal Sarai upwards my Hadrwar Pandas did not leave me. At "Lhaksar" the siege was tight but, I told them that I was myself going to Hardwar. Even at that unconscionable hour, without a wink of sleep the whole night, the Pandas came before we like nightmares. I told one of them that I was not going into the town of Hardwar but the Gurukula at Kangri. They were all horror-struck to see that a man and a Brahman who went all the way from Madras should go to Gurukula at all, and without going to Hardwar. It was a sight for gods to see. I wish I had a pocket camera to take a snap-shot of the "Saviours of our souls".

Before we actually go to the Gurukula an out and out Hindu Institution, or rather an Aryan Institution as they rightly love to call it, it would be interesting—nay useful to note that from upwards of Bahrampore to the foot of the Himalayas, where Gurukula is situated, you will observe, one huge mass of Hinduism—unadulterated Hinduism and uncontaminable by Christian influences either in religion or otherwise, though without the unrelenting rigidity of caste and untouchableness which we so plentifully find in the Southern Presidency, side by side with the denationalised western influences. From northwards of Ongole, a new acquisition to the Guntur District up to the end of the Madras Frontier it is rather difficult to distinguish between a Christian and a Hindu among the younger generation whereas you could at once distinguish the Hindu from others upwards. Moreover English language ceases to be of any influence here, either in the trains, or in the stations or elsewhere unless you provoke one to speak English. Talk of war, talk of religion, talk of politics, talk of any subject and you will get most intelligent up-to-date answers in Hindi or Urdu from any common man. What I observed is this, *viz.*, that in the Madras Presidency, except some of those that know English pretty well, others know nothing or next to nothing in matters of conversation of any general interest, say War, Self-Government, even the new product *Home-rule*, Arya Samaj, Hindu Sanatana Dharma and so on, whereas in Bengal and Sanyukta Pranta (the United Provinces) and Punjab, people can debate intelligently though some of them do not know a word of English. The Arya Samaj having taken the education of women also earnestly in their hands I noticed two or three women talking most intelligently about men and matters. They are very modest and respectable and at the same time courageous enough to give their opinions freely. The fruitful result is, I believe due to the sort of training which is given to women here instead of stuffing them with Westernised English Education, as we are attempting to do in the Madras Presidency. True

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courageous Hindu modesty and respectability, you can find here to your entire satisfaction either in men or women. People strongly believe in religion and not in mere form and it is broad and cosmopolitan.

The already religious people, are more rified by the doctrines of Swami Dayananda id his followers. The wave of that religious rvour *not* fanaticism has spread over he whole of Punjab and the North-Western Province and half of the United Provinces. The names of many persons are sacred words in those parts and the very mention of them sends a thrill through their souls and makes them bow voluntarily out of reverence to them. Need I tell you that those names are Lala Lajpat Rai, Lala Hans Raj, Mahatmaji Munshi Ram, Pandit Lekh Ram, Gurudatta Vidyarthi and a host of many others. We too have some great men in Madras Presidency, who have done good to our country. But the sort of reverence almost amounting to filial piety, shown to these great men here, is phenomenal. I am afraid I will have to say that such sort of affection and reverence is not shown to any single individual, whether past and present, in our parts. Under such surroundings and circumstances, the Gurukula, which I am going to describe hereafter, comes into existence with all its glory. To resume the narative—after releasing myself from the Pandas at Hardwar, I went to a place called Kankhal, where is a combined Post and Telegraph office, which is also a place of important pilgrimage. I am told, this town is about two miles from the Hardwar railway station. However there is a spacious gardenand grounds belonging to Gurukula and one permanent building and two or three temporary ones for the use of the travellers. This portion is called Mayapur. To a long mango tree a board is fixed on which "Enquire every thing about Gurukula here" are written in bold characters in English and Devanagri. I was received most hospitably by the inmates of the Asharama and when they were told that I had come from Ongole, they said that gentleman was specially sent by Mahatmaji to take me to Gurukula and that he had gone to the railway station to fetch me. Before that gentleman returned from the station, I had my ablutions and bath near a beautiful draw-well in the garden grounds. The garden consists of many mango trees and the grounds consist of a number of tall but not yet huge teakwood trees. The beautiful scenery, the cold bath and the most hospitable reception, relieved me a great deal of anxiety and tiresomeness, caused by a constant journey of about one thousand or eight hundred miles at one stretch without proper food and sleep. In the meanwhile that same gentleman returned from the railway station. Both of us went into the town of Kankhal, which is a pretty decent one, though small, with its crowded bazars, fine buildings, many of palatial appearance and private houses of many big men of the interior, who constructed them, with a purpose to live there, on occasions of pilgrimage and other important days in the year when they or their inmates go to bathe in the sacred Gungaji. Just about 10 A.M. we began to cross the Ganges to go to the Gurukula at Kangri by means of two tin-boats tied together called *Tamers*. Their construction is very peculiar, simple and at the same time artistic, though awe-inspiring. Each *tamer* consists of twenty-one Kerosine oil empty loose tins closed on all sides. It is constructed in such a way as to make it almost a triangle, tied down, together by means of a twisted jute thread (country rope used for cots in the villages) with small bamboo pieces. All these huge building and machinary in the Noah's arc, to cross the furious and magnificent Ganges. These two great chips were taken by two Herculeses to the shores of the Ganges. The two sailors of the Ganges are knswn here as *tamer wallas*. When I was asked to get into them, tied together, which held six persons and our luggage, I flatly refused to do so, out of very fear because I expected somesteam-launch or something of the sort to cross that the big and furious river though its name is a mild Ganges. However, I was reassured by my friends, the eo-

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passengers, and chiefly the *tamerwalas* smiling simply. We all got in, I of course trembling, because I had never known such voyages, though had twice crossed the Godavari, which was sometimes considered a dangerous one. In addition to these two boatsmen, another gentleman, a graduate of the Gurukula University, began also rowing the boat being in water, of course all the three swimming in water. He told us that the boat will never betray, and even in highest floods, almost all the Brahmacharies of Gurukula would be able to cross the Ganges without any difficulty or fear. From Kankhal to Gurukula it is three miles, down stream, and we went in about thirty minutes. That day the flow was very rapid. However, we arrived safe at Gurukula at about 10-30 A.M., or so. It seems that the day was a holiday and we saw a number of Brahmacharies swimming in the river like ducks—all little fellows.

3. I was landed on the bank of the Ganges on this side of the Gurukula, by my guide and friend who, accompanied me from Kankhal. He took me straight to Mahatmaji Munshi Ram the Governor and founder of the University. Just when I went to see him he was seated under a shady Mundar tree on the banks of the Ganges with two of his friends—professors of the institution—over a wooden platform, whose base is washed by the sacred water of the Ganges. A most hearty and cordial welcome was given to me by Mahatmaji, a tall well-built, fair complexioned gentleman with a good iron-grey beard and of a most prepossessing appearance and must have been approaching sixty. The words of kindness and of great mental and physical strength are written boldly on his face, combined with a peculiar sternness, which compels any man to look up at him with reverential awe. Therefore, it is no wonder that Swami Dayanand's wishes were entrusted to him and that the latter should have accomplished his Guru's desire so well and so piously. Many like qualities and counterfeits of such qualities, pass for piety in this world, but one could only see true piety, as was so beautifully explained by Sree Krishna to Arjuna in that memorable work of Bhagavatgita. That part of the country is represented by many such excellent institutions started more or less after the model of Gurukula. The whole key-note of the Bhakti of the great Bhagvatgita was the service of humanity writ large over all the pages of that sacred work. It is that service that was preached there, which is now being fulfilled here in action, nearly five thousand years after the Gospel. Knowledge was and is always considered, the uplifter of mankind politically, religiously and socially. He that gives true knowledge, according to the times and the circumstances, is the great benefactor of his country specially—nay generally—of humanity. It is not so much the books that attract but the method of teaching them. I am told that the graduates of this University are far above the average graduates of the Government Universities in any subject, except English. They do teach English from the sixth class, but give secondary importance to that subject. Some subjects have no text books in the Arya Bhasha, the vernacular of these parts, but even those subjects are taught even in the college classes, in vernacular by the professors, most of whom are distinguished graduates of the Lahore University. There are about 50 students in the college classes and about 300 in other classes. Nearly three fourths of the students belong to the Punjab, (this place is in the United Provinces, Bijnor District), and the rest are mostly from the U. P. and a few from Central India and one or two from the far off Hyderabad (Deccan) and even Bengal. The classes are held in summer from 6-15 A.M. to 10-50 A.M. and in winter from 10 A.M. to 4 P.M., separate accommodation, for college as well as school, is provided for student's quarters and messing too. Boys and masters are together at bathing, at messing, and at playing. Some old teachers seem to be in charge of the lower classes and that is always fine and good, because the boys range from 7½ to 9½ or 10 and so on. The relations which exist between boys and teachers are most affectionate. Sometimes it is these teachers that serve

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the boys with food, taking constant care of what each boy wants. The whole thing did not look to me as if it were a school but I took it as one huge joint Hindu family consisting of fathers and sons—old and young children and with all that the discipline is very severe. I am told that one-third of the boys are Brahmins and the rest of other castes and there are some boys of the untouchable class also. All mess together and there are no caste distinctions. All look like first class Brahmin boys, with their *yegnopavitam*, small tuft of hair on their heads, with yellow coloured clothes brass vessels always with them, as if all of them are new *Upanayana Yatuvoos* boys whose *Upanayanam* ceremony had just been performed. At 4-30 A.M. and 5 P.M., a signal is given for bathing. All must bathe twice daily and Sandhya and Havan is performed. Meals are served between 10 A.M. and 11 A.M., and 6 and 7 P.M., and milk is given to the boys at 6 A.M., and 3 P.M. The boys are known as Brahmacharies. All boys look fair and brilliant and some of them are very fair and very intelligent looking, as if all of them are "made to order." Many of the Professors, teachers and other of the office staff and other various servants live with their families, outside the square allotted to the Brahmacharies, and none of them are expected to trespass over those grounds except on rare occasions when they are allowed to see their parents, who come over here from distant parts, now and then to see their tender children. Why, it is a small neat town with a republic of its own. Just in the family compound square, at one side there is a Dharmshala or a traveller's bungalow, with 3 large rooms and verandas an both sides, verandas themselves possessing 4 small rooms, one in each corner. The square is a very large one, with a court yard of about a furlong square, in the middle, with fine green grass, interspersed here and there with big mango and jamun trees. The hostel for the boys to mess is called Bhandar. Altogether, 800, persons are fed daily, including those that come almost every day to see their boys, if females, food is served to them by Dharmsala servants, i the Dharamsala, because no female shou enter the quarters of the Brahmcharie From the milk giving process to th sleeping process, everything is done mos promptly and regularly and at exact time with a mathematical precision, I have no come across anywhere. Every time on meets the other boy or adult he will mak Namaste (Namaskaram) to you and yo are expected to return the salutation especially in the case of elders it is alway observed by the Brahmcharies and others Oh: how delightful it is to be with them and to see them always and I think it is Small Heaven on earth: The magneti influence and power which the Mahatmaj possesses to attract so many students an so many teachers and professors wh are working almost on stavartio allowance, is what I canno sufficiently conceive. Professors, teachers clerks, cooks, watermen, sweepers an scavengers, barbers, and washerman, al work not because of the pay but for lov for the institution, and high regard an reverence and affection for the master. The very mention of his name, a whisper is enough to compel everyone to bow his head, with utmost respect involuntarily an it is no small wonder to achieve so muc in these days of ungodliness and scepticism and irreverence without possessing a grea character and abundant selflessness.

4. True it is that, old age sticks to old and ancient things and traditions an that it is but natural. However, some old people, are everlastingly young i some matters. Though myself am old enough now, I must have been young some day and since I joined the Ba in 1882 at a very young age of 21, thes 54 years, I have been striving to know something, about how the world move on and just about that time the mos exciting and sensational Salem Riots case and the most unselfish heroism of th redoubtable the Honourable (then only Mr.) C. Vijia Raghavacharier, provoked me t look into matters deeper than wha appeared to be on the surface. Oh; with those four decades what changes the

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were and how the world is quite different now from that of those days; observation from close study of men and matters though attains a little wavering, did not bring on any change in me in one matter namely that the salvation of India, morally, physically politically, religiously and socially, rested only with ourselves, by restoring our own ancient civilization to its pristine purity and not by engrafting western methods on our Aryan civilization except in very few matters, chiefly pertaining to material prosperity, as far as, necessity compels us to do so. Now I quite see and it is distinctly visible to those, who are willing to see that, there are two schools of thought, completely demarcated. One asserting and acting vigorously, according to the view stated above by me, and the other that, unless we adopt wholesale all the western methods good, bad and indifferent, unless we cultivate its *kultur* and unless we are completely westernised nay anglicised, as Sir Valentine Chirol and of his kidney now ardently wish, there is no salvation for us politically and materially. Once having been hypnotised into that belief, which is the key note of the latter school, it is difficult to exorcise it from that possession. However one need not despair, because that dangerous school, fortunately is becoming thinner and thinner. It must be admitted in all fairness, that such a state of things was brought about, chiefly by Swami Dayananda and his cult the Arya Samaj, in the Punjab and a greater portion of the United Provinces. More or less the Hindu *revivalism* also, sometime after, followed with little difference in fundamental principles, but difference only in details, though for different reasons, *viz*, the principle adopted by certain Government servants *divide et impera* and the natural and strong aversion of the Muhammadans towards the Hindus, and the aggressive antagonism to Varna Ashrama Dharam, adopted by the Arya Samajists. Perhaps some people might not know that those were the original causes which actuated, most of the prominent Hindus in these parts, to hanker after the Hindu University. Also it is no more a "Hindu University, in its true sense, nor is it a Hindu University according to the professions, proclaimed by its authors originally. A comparison and contrast between the Gurukula and the Hindu University excellently made in the *Vedic Magazine* of June number of this year, is worth perusual. However, one feels heartily glad to learn that, the gulf between the Arya Samajists and the Hindu Sanatanists, is becoming narrower day by day. At least they may meet at one platform common to both and shake hands with one another and it is the most important one, *viz*., education.

The followers of Dayanand firmly believe, according to the interpretation given to the Vedas, by the great soul that, the truths of modern physical science, also are discoverable in the Hymns! Sreeyut Arabindo Ghose, in his article on "Dayananda, and the Veda," published in the *Vedic Magazine and Gurukula Samachar* for April and May 1916, says in regard to that "I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of our knowledge about the ancient world. The 'ancient' civilizations did possess secrets of science, some of which modern knowledge has recovered, extended and made more rich and precise, but others are not even now recovered. There is then nothing fantastic in Dayanand's idea that Veda contains truths of science, as well as truths of religion. I will even add my own conviction that Veda contains other truths of a science the modern world does not at all possess and in that case Dayananda has rather understated, than overstated the depth and range of the Vedic wisdom." And further down Arabindo Ghose goes on to say "In the matter of Vedic interpretation I am convinced that whatever may be the final complete interd pretation, Dayananda will be honoured as the first discoverer of the right clues." Such ideas having taken firm root in the minds of almost all the highly educated and cultured men of these parts, no wonder that institutions like the Guru-

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kula are springing up in pretty good number in these parts; I am told that this Gurukula, itself has branches at Kurukshetra near Delhi, at Multan and at some other important places. More or less on the same lines, a Girls School was started, called Kanyamahavidyalaya at Jullundhur. We all know that, a Sanatana Dharma College also was started at Lahore only recently in the name of Lord Chelmsford, our present Viceroy, in which most prominent Hindus played a great part, such as Sir Pratool Chandra Chatterjee, a retired Judge of the Chief Court in the Punjab and others. Now this much, so far as the educated and highly cultured men are concerned. Let me look to the people and guage the strength of their desire to have such institutions. Mere money and enthusiasm alone of a few educated people are not calculated, to influence the general public who are much shrewd and business-like. From what I have observed and learnt from personal enquiries made of the parents and guardians, who came here, to see their children and wards from long distances during this short period of my stay here, completely convinced me that the people here are in favour of such institutions and specially women.

VEDIC DARSANAS.

IV

(By Swami Dayanand of Bharat Dharam Maha Mandal Benares.)

V (a) *Bharadwaja's Karma Mimansa Philosophy.*—This system deals mainly with the mysteries of action and the Law of Karma.

It is divided into four chapters. The first deals with the following topics:—

(1) Dharma.
(2) Divisions and Sub-Divisions of Dharma.
(3) The nature of God, His powers.
(4) Dharma for men and for women.
(5) Rules of good conduct.
(6) Asram dharma and caste dharma.
(7) Chastity of women.
(8) Karma as connected with *papa* and *punnya*; and so on.

The second chapter deals with Karma, and discusses how Karma is the cause of inborn impulses and tendencies; the relation of Karma to creation, which is said to be dependent on Karma; the scientific explanation of caste and Asram systems; re-incarnation of souls, the 16 Vaidic Sanskaras, their philosophy, and how the purification of Karma is attained by the purification of Sanskara, and so on.

The third chapter deals mainly with Karma, its nature, its relation to inborn impulses and tendencies, and to creation in general, the philosophy of re-incarnation, the three kinds of principal Karma (*i.e.*, *Jawa Karma*, *Aisha Karma* and *Suhaja Karma* and similar topics.

The fourth and the last chapter deals with:—

Moksha or liberation; how it can be attained by good and virtuous acts; what is renunciation; how to control nature; and some aspects of Karma, and other topics.

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V (*b*) *Jaimini's Karma Mimansa system.*—This is rather a defence of the Vedic rites and rituals than a philosophy. Its whole scope is the ascertainment of Dharma. Dharma here signifying Sacrifices, Rites, Rituals and other acts of religion ordained in the Vedas.

Both these two systems together namely V (*a*) and V (*b*), form one system, called the Mimamsa system, of which V (*a*) is the first part, and V (*b*) the second. The first part deals with the law of Karma in general, the second deals with the Vedic system of Karma, *i.e.*, Vedic rites and ceremonies and sacrifices.

VI. *Daivi Mimamsa Philosophy.*—This system lays emphasis on the blissful character of the supreme, and holds that Brahman and its Shakti, like fire and its burning quality, are identical, that creation proceeds from Shakti, and urges its followers to see God in His three aspects of *Brahma, Ishwara and Virat.* It holds that the Supreme Lord is Love, and is of the nature of un-utterable Bliss.

(रसो वै स :। आनन्दरूप परमं यद्विभाति)

The aim of man ought to be to try to obtain that Holy Love and Bliss and be immersed in it.

A man's love for his brother, or his sister, or his son or wife, his reverence for his superiors, all this is but the shadow of the Great Love which pervades everything.

How to acquire this holy Love for God? Various methods are prescribed for the Bhakta or the traveller on this path, some of which are: Hearing His name, uttering and singing His name, reciting hymns in praise of Him, worshipping Him, meditating on Him in solitude, serving the country and fellow-beings with the thought that he is serving Him he loves, &c.

This is the first stage (called *Vaidhi*) of devotion to God. This is acquired by practice.

The second stage (called *Ragatmica Bhakti*) of the Bhakta arrives when he establishes one of the following relations with God, and loves Him as such. A Bhakta may regard himself either as God's servant, or as His friend, or as His son, or as His lover.

When by continued practices, a Bhakta feelings of devotion to God intensify, and rise to the highest pitch, he sees his Object of Love everywhere and in everything, in which state he is one with the Supreme Being. This is the third and last stage of the Bhakta. This is called *Para Bhakti*

The first chapter of this system of Philosophy deals with the above considerations. The remaining chapters deal with Daivatas, Rishis and Pitras; the creation of the Subtle worlds, and their influence on and relation to this physical world; and how liberation is possible through Bhakti.

VII. *The Vedanta Philosophy.*—This is the most important of all the Hindu Philosophies. In fact, it is *the last thing in all Philosophy.* The first structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy.

It is a development of the Philosophy of the Vedas, especially that of the Upanishads. The great Rishi, Veda-Vyasa wrote his wonderful *Brahma-Sutras* based on the Philosophy of the Vedas and the Upanishads. Then many great and learned men wrote commentaries on them, and thus fully developed the Vedanta Philosophy.

The Vedanta Sutras begin. "Now, therefore, is the enquiry concerning Brahman the Supreme One."

"He is that, whence are the creation, continuance, and dissolution."

"He is the Omnipotent Creator of the worlds, and Omnicient Author of revelation."

"This appears from the import and right understanding of the Vedas."

In the first chapter of the Sutras, the nature of the Supreme One has been discussed. Innumerable passages have been quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the material as well as the effieient and instrumental cause of the universe.

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Holding that there is absolutely *nothing else in the whole universe but That One*, the Vedanta goes on to describe the nature of That One.

"He wished to be many and prolific, and became manifold." (Chhandogya.)

Therefore He is a Sentient Being, consequently rational and not insensible as the Prakriti of the Sankhyas.

Then again—

"The Ominpotent, Omnicient, Sentient Cause of the Universe is essentially happy. He is the ethereal element from which all things proceed and to which all return. He is the breath in which all beings merge and into which all rise. He is the *light* which shines in heaven and in all places high and low, everywhere throughout the world and within the human body. He is the life-breath and intelligent self—immortal, undying and ever-blissful." (Chhandogya and Kushitaki).

"Brahman is eternal, Omnicient, Pervader of all things, Ever Satisfied in Nature, Ever Pure, Intelligent and Free. He is Holy Knowledge and Pure Bliss and Joy."

"Brahman is Supreme, Supreme and All-excellent, and pervading the body of each existent thing, He dwells deep in all existences. He encompasses and regulates the Universe."

"The Brahman is the cause as well as the effect. Brahman is one without a second. He is not separate from the embodied Self. He is the soul, and the soul is He."

"The same earth exhibits diamonds, rocks, oysters &c., the same soil produces a diversity of plants; the same food is converted into various excrescences, hair, nails, &c. As milk changes into curd, and water into ice, so is Brahman variously transformed and diversified without any external aid. In like manner, the spider spins his web out of his own substances, spirits assume various shapes, crows propagate without males, the lotus proceeds from pond to pond without the power of motions. That Brahman is entire and has no parts is no objection. He is not wholly transformed into worldly appearances. Various changes are presented to the same dreaming Soul. Divers and illusory shapes and disguises are assumed by the Same Spirit."

"Unfairness and want of mercy are not to be imputed to Him, because some are happy, others are miserable and others again under both pleasure and pain. Everyone has his lot fixed according to his Karma and merits, his previous virtues and vice in a former state of the universe, which has no beginning in time. The rain-cloud distributes rain freely and impartially, yet the sprout varies according to the seeds."

The soul is immortal. Individual souls are in the Vedas compared to sparks issuing from a blazing fire. The soul is eternal and unborn. Its innovation is no birth and no original production. It is perpetually existent and conscious, not merely by association with the mind; as the Vaisheshicks hold.

The soul is not of finite dimensions, nor minutely small abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point (*i.e.*, ethereal). On the contrary, being identical with the Supreme Brahman, it participates of its infinity.

The soul is active, and not merely passive as the Sankhyas maintain. Its activity, however, is not essential. As the Carpenter, tools in hand, toils and suffers, so the soul in conjunction with its instruments, *i.e.*, body, senses organs,—is active, and quitting them, reposes.

Blind in the darkness of ignorance, the soul is guided in its actions and fruition, in its attainment of knowledge and consequent liberation and bliss, by the Supreme Ruler, who causes it to act conformably with its previous resolves.

The soul is, as it were, a portion of the Supreme Ruler, as a spark of fire. The Supreme, however, does not partake of the pain and pleasure of which the human soul is conscious.

As the sun's image, reflected in water, is tremulous, quaking with the undulations of the pool, without however affecting other watery images and the solar orbit, so the sufferings of one individual affect not another nor the Infinite One.

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Such being the state of man,—how is it then that he feels that this existence is different from the Supreme One, and from the universe? If there is nothing else in the universe but the That One, if his soul is one with the Supreme Soul, how is it then that he feels the existence of Ego in him?

The Vedanta replies that this is due to his *ignorance*. Whence does this ignorance come? When the Supreme One evolves from himself the universe, He places it under the influence of *Maya*, which prevents one from knowing the real character of the universe.

Maya is some indescribable force or power of Brahman, which possesses everything in the universe. Influenced by Her, men forget their real nature, but consider that each has a separate and independent existence In fact, this universe is the creation of Maya, having absolutely no reality behind it. There is no *real existence* of anything in the universe except that of Brahman. Everything else is the result of the mysterious Maya. Like the Sankhya; the Vedanta does not admit the separate existence of Purusha and Prakriti. It holds that Prakriti and Purusha are but two separate manifestations of One, the Supreme Soul, the Brahman. The cause of these manifestations is Maya.

Not knowing his real nature through Maya is man's *Ignorance*. So long as he will grovel in this ignorance, so long as he will identify himself with his body,—so long he will have to pass through many births and deaths, through pleasure and pain. When he will be able to get rid of this Ignorance, his illusion will be destroyed, he will then *feel and realise* that there exists nothing else in the universe but the Supreme.

Everything in the universe is invested by the Supreme with three *gunas* or principles, namely, *Sattwa*, *Rajas*, and *Tamas*, the nature of which has already been described.

These three principles affect men in everything according to their natural tendencies; and according as they possess them in a higher or lower degree, will they contrive to rise, or to fall, to improve in virtue and goodness and approach towards Him, or cultivate vicious propensifies, and wander away further and further from Brahman.

The Sutras say: "Just as a man, from darkness or distance, mistakes a piece of rope for a snake, so has he under the influence of ignorance, created for himself an outward world, which, like the imaginary snake, daes not really exist. Thus he goes on performing various acts in this imaginary world: Man becomes the plaything of his own Karma. And his Karma brings him punishment for sinful acts, and happiness for good deeds. Thus he continues to suffer pain or enjoy happiness through many births, till, in the fulness of time, his ignorance is destroyed, and then he finds himself united with the Supreme One, he finds that in reality he never had a separate existence from the the Supreme Brahman.

The human soul, thus created by the Lord's mysterious Maya, is incased in a body, as in a sheath (Kosha), or rather in a succession of sheaths. The first or the innermost sheath is the *Anandamaya*. In this Kosha the Jiva feels the divine happiness indirectly, and his existence as separate from the Brahman owing to Maya. This is the Jiva's *Karana Sharir*. *Vijnanmaya* (Intellectual) is the second sheath. It is composed of the Tanmatras and Budhi (Intellect) and the five senses.

The next sheath is *Manomaya* (mental) in which the mind is joined with the above. The fourth is the *Pranmaya* (vital) sheath. It comprises the organs of action and of Prana or the vital principles.

These four sheaths constitute man's Sukshma Sarira (subtle body). This body does not die, but attends the soul in its various transmigrations.

Over this is the *Sthula Sarira* (gross body) of man. It is composed of the courser elements. This exterior case is called the Annamaya Sheath.

The soul, thus covered with three bodies, Sthula, Sukshma and Karana goes on doing Karma in this world. At death, the Sthula

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Sarira is destroyed and dissolves into the various elements of which it was composed. But the Sukshma Sarira is not destroyed at death. It is for this reason that death is nothing to the Hindus, and they do not regard it so seriously as do some peoples. They consider death as changing one worn out suit of clothes for a new one.

The soul with the Sukshma Sarira is subject to re incarnations and visits various other worlds to receive the rewards of good deeds, or suffer penalties for evil deeds.

The wise, liberated from worldly tramels, ascend to the abode of Brahma, and if their attainment of wisdom is complete, they pass into a Union with the Divine Essence.

This is Moksha.

He who has attained this, for him cease all births and re-births, all pain and pleasure: *He becomes all Bliss: He obtains Moksha: He finds that he is He.*

The quintessence of the Vedanta Philosophy has been formulated in a short line, thus:

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः॥

"In one half verse, I shall tell you what has been told in crores of volumes: Brahman is real, the world is unreal Jiva is Brahman Itself and nothing else."

THE VEDA AND MODERN PROBLEMS.

(By "Nigamananda.")

"Protect us from the Great."

The Text and the translation.

The 90th Mantra of Chapter XII of the Yajur Veda runs as follows:—

मुञ्चन्तु मा शपथ्यादथो वरुणयादुत।
अथो यमस्य पड्वीशात्सर्वस्माद देव किल्बिषात्॥

It means.

May I be rescued (मामुञ्चन्तु) from the (consequences) of the solemn affirmations (शपथ्यात) and (other faults committed by) the good natured (शपथ्यात) as also (अथो) from the iniquities (पड्वीशात) of those entrusted with the task of doling out justice and (from those of the learned (देवकिल्बिषात)

Introductory.

It is not generally recognised that the world suffers just as much from the foibles of the good, the clever subterfuges of the intelligent ruling classes and the peculiar frailties of the learned, as from the crimes of the wicked, the enormities of the avowedly predatory and the fanaticism, ignorance and prejudices of the ignorant. In fact, at the present day humanity is in the terrible grip of good natured theorists, well meaning cranks, self-advertising moral mountebanks and aggressive philosophical quacks, unscrupulous politicians, corrupt legislators, greedy demagogues and self-seeking councillors and poets, philosophers and thinkers who do not merely resort to moral bribery and subordination of the understanding, but actually prostitute

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their intellect and hire out their learning in support of any cause, however infamous, the advocacy whereof brings them filthy lucre, sordid pelf or cheap notoriety and applause of the thoughtless. Mother Earth is to-day groaning under the burden of sins committed by those who pose as its sage saviours, its altruistic and selfless masters and its enlightened guides. It is, therefore, imperative that at this terrible crisis in the history of this planet, struggling and panting humanity should give heed to the warning voice of the Lord ringing clearly through eternity for all those who have ears to hear the celestial harmony and this Divine music

"The Follies of the Good-natured

One must, indeed, beware of the good-natured but unwise benefactors. The human child suffers most from the unreasoning affection and stupid indulgence of over-fond parents. How many youngmen are there who curse their fate that they were born of parents who never checked their impulses, regulated their desires and disciplined their emotions with the woeful consequence that to-day they find themselves helpless victims of uncontrolled outbursts of temper, an unwilling prey to the allurements of the flesh and slaves to their passions and caprices? How many children are there in this civilized world who have been sacrificed at the altar of stupid crochets of parents who took it into their heads to pose as educational reformers? How many parents are there who have ruined the future of bright youths because they were under the thrall of catchwords, formulas and fine phrases—the slogans of civilized humanity. We all know many well-meaning people who think they are educationists because they hear themselves crying out "Disciple of consequences," "Rights of the child, in" "Montessori method" and other patent titles of peptomised pills of thought exhibited for sale on the stalls of quacks? "Hell is paved with good intentions" is an old adage which is not true merely in the sphere of juvenile training, but in all departments of human activity. Do not cart-loads of books come out every year and flood the book-market which profess to illumine the obfuscated intellect of benighted humanity but succeed only in making the darkness visible and multiplying the prevailing confusion. Metaphysical webs are woven which are as much beyond those who weave them as they undoubtedly confuse those to entangle whom they are woven. We hear a lot of rot about "Sheaths," "Planes" "Mahatmas," "Christian Science," "Faith Healing," "Spiritualism," "New Thought" and "Seances." These are expressions which solidify, embody and perpetuate loose-thinking and jumbles of incoherent, disjointed and mutually destructive elements of thought. The unwary are misled by high sounding phrases and the pontifical air of infallibility with which these "doctrines" are enunciated by their self-deluded sponsors. Algeman Pollock says there are 60,000,000 modern spiritualists in the world, with 200 journals devoted to the propaganda. Dr. F. Maack, of Hamburg, declares that there are 10,000 in Berlin alone, among whom are exlated and court personages and 400 mediums. The last Czar of all the Russias is believed to have been a believer. In the United States, the number is estimated all the way from 2,000,000 to 16,000,000. The world can never be rescued from the domination of cranks so long as the worship of the printed word is not replaced by education which encourages the alumni to think for themselves and use the faculties given them by God. **Well may the Veda Exclaim! "Beware of Good-Natured benefactors.**

The Iniquities of Rulers.

The highest thought of the West is now realising that tyrants do not cease to be tyrants merely because they owe their position to the suffrages of the people and not to the patronage of a master-tyrant. Herbert Spencer once rightly remarked that democracy was the best form of Government but it required the highest character. So long as the Vedic injunction that all authority should vest in persons who have the highest character and are pledged to a life of voluntary poverty and self-denying service is not followed, all forms of

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government—autocratic, bureaucratic and democratic—are equally evils of gigantic magnitude. In fact all government, unless it be government by the self—which can be brought about only by self-controlled men—is an evil. Philosophical anarchism is the Vedic ideal and rule by people who teach their compatriots by example how to rule themselves is the only form in which that ideal can materialise. In countries under foreign bureaucratic rule we find that justice is perverted from motives of racial bias and we have the sorry spectacle of perverse packed juries returning a verdict of "Rupture of the Spleen" where the offence is clearly of wilful murder and judges discharging malefactors merely because they belong to the ruling race. But are affairs any better in countries supposed to possess free constitutions. The United States of America is believed to be the freest country in the world. The following quotation from an article in a recent issue of the *Asian Review* will show that exactly the same evils are to be met with there.

A press despatch of 6th July stated that Irving *and Henry Arthur, two Negroes, were burned to death by a mob of white Americans, because they were suspected of having murdered their white landlord and his son.* The despatch added that *later it was discovered that one of the Negroes was quite innocent, while there was considerable doubt as to the guilt of the other* (Italics Ours). Another despatch of 3rd August reported that a white mob of one thousand strong battered down the steel doors of the jail, brought out a *Negro under-trial prisoner named Lige Daniels, who had been charged with the murder of a white woman, and hanged him from a tree.*

According to the report of the National Association for the Advancement of the Coloured People, in thirty years, 1889-1919, *lynching mobs murdered 3 224 persons in the United States, of whom 50 were women. Last year 84 persons were lynched. Of the victims, 31 were shot, 24 hanged, 2 beaten to death, 1 cut to pieces, 1 drowned, 11 burnt alive, 3 burnt after death, and 11 done to death in some unknown manner.* The causes which called forth these demonstrations of the "white" civilization and humanity were: altercation with white man, assault on white man, not *turning out of road for white person in automobile, misleading mob, insulting white man, talking of Chicago riot, expressing oneself too freely re the lynching of Negroes, circulating incendiary literature, intimacy with white woman, and insulting white woman. In most cases the time of lynching was previously announced in the papers, and white men, women and children flocked to take part in these "lynching bees" and to enjoy the yells of the tortured and the crackling of the withered human frame lying on live coals.* The following vivid description of the burning alive of one of these victims appeared in the *Memphis (Tennessee) Press*, May 22, 1917: "They (white men, women, and children) fought and screamed and crowded to get a glimpse of him, and the mob closed in, and struggled around the fire as the flames flared high and the smoke rolled over their heads. Two of them hacked off his ears as he burned....." The authorities declared themselves powerless when appealed to to stop this manifestation of barbarism, and on occasions even handed over from their custody to the mob the unfortunate persons marked out to satiate the brutal lust of the whites.

Indeed the tale unfolded above is horrible. It is inconceivable that any human being is capable of imposing such revolting cruelties upon his fellow beings. *Only one thing can account for such ghoulish outrages. It is the transformation of men into veritable brutes.* Americans boast that their's is a democratic country. But when one considers the barbarous excesses committed by them, one cannot but come to the only possible conclusion that America is a land of "Mobocracy," where finer and nobler feelings of human beings are absent, where brute force reigns supreme, and where the most simple rights of a person are ruthlessely trampled upon. The hearts of the whites overflow with grief at the report of the slightest ill-treatment of white Christians by non-Christians. They are ever ready to denounce the "unspeakable Turks" for their cruelties in Armenia, but they have not a word for the most outrageous crimes of their co-religionists in America, Africa and other coloured countries!

In India we complain of the corruption of the subordinate police and petty officials. But conditions in the freest country of the world are considerably worse, as will appear from the following paragraphs reproduced from the late W. Stead's "*If Christ came to chicago*"

Boodling is a euphemism signifying the corrupt disposal of public property by the representatives of the people in return for price paid not to the public but to their dishonest representatives. It would have been cheaper for the city of Chicago to have paid every one of her aldermen 10,000 dollars a year, if by such payment the city could have secured honest servants, than to have turned a pack of hungry aldermen loose on the city estate with a miserable allowance of 156 dollars a year but with practically unrestricted liberty to fill their pockets by bartering away the property of the city. Sixty-eight aldermen at 10,000 dollars a year would only cost 680,000 dollars per annum. That would have been money well spent if it could have saved for the city 5,000,000 dollars a year, which they have been flinging away in exchange for bribes which in no way correspond to the value of the property for which they were

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given. The aldermen knew that they were dealing in stolen goods; they were fraudulent trustees who, in order to fill their own pockets, conveyed away the property of the city. Now it is an invariable rule that the thief is at the mercy of the 'fence' or receiver of stolen goods. He cannot fix his own price. A 100-dollar watch will often fetch not more than 10 dollars when it finds its way to the 'fence.' It is just the same in relation to the purchasers of city franchises. The predatory rich, the unscrupulous corporations who are for ever endeavouring to snap up bargains, never dream of paying to the aldermen the full value for the franchise which they purchase. There is no exact proportion whatever between the value of the franchise and the bribes which are necessary to secure its passage through the Council.* The aldermen, like all thieves, are bad men of business and are compelled to take what is offered to them. Occasionally they make a struggle to raise the price of their votes from 750 dollars to 1500 dollars, but they never venture to value their support at the value of the privilege which their votes confer. Hence the city receives nothing, while the aldermen get very much less than what ought to have been the fair market price of the boodler if the market had been open and the transaction had not had to be carried on in secret.

This manœuvre is very familiar in the City Council. It is discounted by the manager of the ring, who knows the price of his boys as well as the farmer knows the price of his hogs. Sometimes, however, the recalcitrants are formidable enough to endanger the passage of the ordinance, especially if the Mayor vetoes it, and the requisite two-third majority is required to pass it over his veto. Then it is necessary that the boss 'should be seen,' with the usual result. Aldermen will reverse their votes with the most extraordinary facility, and this occurrence is so familiar as hardly to call for a passing comment. A story is told of a very well known boodler in the town, who was at that time a member of the City Council, and is now an aspirant for a federal office. A railroad corporation was endeavouring to secure a franchise to give it the right of way into the heart of the city. The alderman in question had not been offered, so the story runs, so much for his vote as he deemed it worth. He made an eloquent and impassioned speech against the tyranny of the railroad corporation, dwelt upon the devastation which it would make coming into the city, and he voted against the ordinance. The ordinance was passed, however, and vetoed by the Mayor. It was therefore necessary to secure the necessary two-thirds majority. The gentleman in question was to all appearances unshaken in his opposition. He had previously intimated to the ring that they would have to pay him his price or he would vote to sustain the Mayor's veto. As they made no sign before the debate opened, he took part in it, and began a denunciation of the railroad company and expressed his strong determination to defend the rights of the people. While he was speaking, the chief of the ring laid an envelope before him, on the corner of which was written '1000 dollars.' Hastily thrusting it into his breast-pocket he continued his speech, when suddenly, to the great amusement of those who were in the secret, he wound up with the declaration that, notwithstanding his detestation of railroad tyranny, and his reluctance to see the streets interfered with, still, under the present circumstances, seeing the great advantages which would accrue from having another depot in the centre of the city, he would vote for the ordinance which he had previously opposed. The ordinance was passed, and the alderman was warmly congratulated by his new allies upon his conversion. When the Council broke up they crowded him so that he did not have a chance of examining his 1000 dollars. When he returned home that night he said complacently to his wife, as he produced the envelope from his pocket, 'See, dear, I have made 1000 dollars this day,' and handed her the envelope. She opened it and found a 100 dollar bill! The alderman was sold. His vote was recorded and the ordinance was passed, and the boodler was boodled. But, as a rule, unless an alderman plays very fast and loose, he is dealt with on the square.

The fact that money does pass is not disputed even by the aldermen themselves. There are some members of the Council who are professional aldermen, that is to say, they have no other profession

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* In the Chicago *Record* of Febuary 19, 1894, I find the following information on the subject :—

'How much does it cost to pass a franchise ordinance through the Council?

'There is no set price, because one franchise may be worth more than another. The highest price ever paid for aldermanic vote was a few years ago when a measure giving valuable privileges to a railway corporation was passed in the face of public condemnation. There were four members off the Council who received 25,000 dollars each, and the others who voted for the ordinance received 3,,000 dollars each. An official who was instrumental in securing the passage of the measure reeceived the largest amount ever given in Chicago for a service of the kind. He received 100,000 ddollars in cash and two pieces of property. The property was afterwards sold for 111,000 dollars. Im one of the latest "boodle" attempts the aldermen voting for a certain franchise were supposed co receive 5,000 dollars each. One of them, however, had been deceived and was to get only 3,500 dcollars. When he learned that he had been 'frisked' of 1,500 dollars he wept in anger and went over to the opposition, assisting in the final overthrow of the steal.

'The "5000 dollars vote" is the high-water mark in the Council for the last four years. During 8891 and 1892 there were a dozen ordinances which brought their "bits," yet in one case the price went down to 300 dollars. In spite of what has been said of the good old times these two years were among the most profitable ever known in criminal circles.

'When it becomes necessary to pass an ordinance over the Mayor's veto the cost is 25 per cent. more than usual.'

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except that of being an alderman. They certainly do not live on the three dollars a sitting which is paid them for their loss of time. Aldermen of the city of Chicago have some special privileges which are denied to meaner mortals. On the production of their aldermanic star they are allowed to ride as *dead heads* on the street railways and enjoy all the conveniences of locomotion which have been secured by the corporations by the votes of themselves or their predecessors. They have also free entrance to all places of amusement, a privilege which they share with policemen and other servants of the public, but none of these recognised and legitimate privileges can explain the sustenance of a full-bodied alderman and his maintenance in style befitting a city father on three dollars a week, Where the money comes from is not known. It is not well to ask too many impertinent questions, but that it comes from somewhere and somebody may be taken for granted. 'In a fruitful year,' says the *Record*, 'the average crooked alderman has *made 15,000 to 20,000* dollars.'

The precise number of boodlers in the City Council is a question upon which there is often much discussion. A lawyer of a railway corporation, speaking on the subject the other day, said, 'There are sixty-eight aldermen in the City Council, and sixty-six of them can be bought. This I know because I have bought them myself.' This was probably a little exaggerated bluff on his part. No other authorities put the percentage of non-boodling aldermen so low as this. I have gone through the list of the aldermen repeatedly, with leading citizens, both inside the Council and outside, journalists. ministers, and men of business. The highest estimate of non-boodlers that I have heard was eighteen out of sixty-eight. Between the minimum of two and the maximum of eighteen it will probably be safe to strike an average. We shall probably not err on the side of charity if we admit that there are *ten aldermen on the Council who have not sold* their votes *or received any corrupt consideration* for voting away the *patrimony* of the people.

Chicago has not yet a patron saint. Considering the intense feverish restlessness which characterises the city, an unkind wag suggested that St Vitus, of St. Vitus' dance, would be the most appropriate selection. Those, however, who take a bird's-eye view of the city, looking down on it, say, for instance, from the Auditorium tower, would have no hesitation in deciding that Chicago is the living prototype of St. Lawrence, who was stretched upon a gridiron and whose torture is one of the familiar horrors of Catholic picture galleries. This great city, with a million and a half of population, is stretched over a gridiron of rails which cross and recross the city, and form a complex network of tracks, every mesh of which is stained with human blood. It is not for nothing that the dismal bell of the locomotive rings incessantly as it tears its way into the heart of Chicago through the streets. In England the locomotives use the whistle, not the bell, and this solomn weird tolli of the bell is very impressing to the imagination the visitor who hears it for the first time soundi every hour, year in, year out, summer and wint As regularly as the sun rises these great engi slay their man in and upon the streets of Chica No other great city in the world has allowed streets to be taken possession of to a similar exte and the massacre resulting therefrom is greater th that of many battles. We in England have alwa one or more little wars upon our hands on o frontiers where they impinge upon the lawle tribes in Africa and Asia, but I do not think th it is too much to say that in the last five years have had fewer soldiers killed in our wars round the world than have been slaughtered in t streets of Chicago at the grade crossing. T figures are: in 1889, 257; 1890, 294; 1891, 32 1892, 304; 1893, 431. As might be expected, t number of these railroad murders steadily increas with the growth of the population. In the city Chicago there are under 2500 miles of roadway, b there are 1375 miles of railroad track within t same area. The railroads traverse the streets grade in 2000 places. Under Mayor Washburne commission was appointed to investigate the matte and an effort was made to ascertain the obstructi to traffic caused by this system. Mr. E. Dreyer, speaking at the Sunset Club, where t subject was discussed on February 1, said:

'Our terminal commission caused to be taken, b careful enumerators, a count at thirty-six of o most dangerous crossings on a certain business da from the hour of six in the morning to seven the evening, and their report showed that the passed during that time over the thirty-s crossings 68,375 vehicles, 9145 street cars, 221,9 street car passengers, and 119,181 pedestrians. T gates at these crossings were lowered 3031 time and the total time the gates were closed on t thirty-six srossings was over twelve hours, 15,0 vehicles, 2320 street cars with 51,367 passenge and 18,212 pedestrians.'

These figures, be it noted, have only regard t thirty-six of the 3000 *crossings* in the city. F years past the city has protested, but protested vain. The railroads ride roughshod over th convenience, the rights, and the lives of th citizens. Sisera with his 900 chariots of iron neve tyrannised more ruthlessly over the Hebrews th the railroads with their fire chariots of steel ha lorded it over the city of Chicago.

Every week in Chicago you read of grade crossi accidents, and it is very seldom that you hear anything being done to saddle any one with t responsibility for the loss of life. The evide before the jury is usually to the following effe The gates were not lowered, the watchman was in attendance, no whistle was sounded, no bell w rung. The deceased was crossing the track unwitting of any danger, when a train dashed with the inevitable result. In many cases t bodies are mutilated out of all human semblan The nightmare imagination of those grues artists who exult in describing the torture

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mutilation of helpless victims could depict nothing more terrible than the human sacrifices which are offered up daily on the altar of the Railway Moloch by the city of Chicago. Very rarely is any one saddled with responsibility. On February 2 a jury returned a verdict against one of the division superintendents of the Chicago, Rock Island and Pacific Railroad, but nothing seems to have come of it. The only redress is to prosecute the railroad company for damages. This often involves a law suit with the casualty companies with whom the railways have contracted for all liabilities for injury to life and limb. The railroads have taken the precaution of protecting themselves by law. By an infamous act, boodled through the Illinois Legislature by railroad influence, no jury is allowed to award more than *5000 dollars damages* against the railroads for causing the death of any citizen.

The usurpation of the streets of the city is none the less a usurpation because it was achieved by gold and not by steel. In many cases railroads have laid their tracks through the streets without even going through the formality of asking for a franchise. They have treated Chicago as a conquered territory. The strolling Tartar, who in the Middle Ages wandered absolute lord over Russia, was the prototype of the railroad corporations in the capital of the West. For the use of the streets the railroads have not paid a cent into the City Treasury. Whatever payment they made was made corruptly, and went into the pockets of the aldermen, and sometimes of the Mayor. If they paid 100 dollars a mile for way-leave that would bring in the city a revenue of nearly 200,000 dollars. So far from doing any such thing, the railroads have imposed upon the city an expenditure which is estimated at 30,000 dollars in the salaries of twenty-five policemen and other employées, paid by the city for the purpose of raising and lowering the gates and of warning citizens to escape slaughter. Further, they have put the city to the expense of millions in the building of viaducts over their tracks where the expenditure of life became too great even for Chicago to tolerate. In 1892 the cost of maintaining these viaducts was no less than 146,000 dollars. For the privilege, therefore, of keeping the annual total of human sacrifices down to a victim a day the city pays blood-money amounting to 176,000 dollars a year.

Now let us look at the full and correct reutrn[s] of property assessed on oath at actual and the fair selling price to the best of the knowledge and belief of the assessor. Take as our first instance the personalty of Mr. C. T. Yerkes, erstwhile of a Pennsylvania penitentiary, now the street railway despot of Chicago, a millionaire and a resident in a handsomely furnished mansion at 3201 Michigan Avenue. Mr. Yerkes, according to the oath of the South Side assessor, has got 1000 dollars' worth of personal property in his residence, excluding the piano. In his stables he has two horses, which the assessor values at 150 dollars each, and a carriage which is assessed as high as 1000 dollars. It is singular that Mr. Yerkes, who rides in a 1000-dollar carriage, can furnish his whole house for 1000 dollars. The carpets on the floor, the pictures on the walls, the plate on the table, to ordinary eyes would seem each to be dirt-cheap at 1000 dollars. But the assessor swears that to the best of his knowledge and belief the whole of the personal property of Mr. Yerkes, excluding the piano, would not fetch more than 1000 dollars at a fair voluntary sale! In strange contrast to the beggarly value of the Yerkes' household furnishings is the costly piano. It is assessed at 1700 dollars, or nearly as much again as all the rest of his furniture.

Mr. Yerkes, however, is peculiar in possessing so valuable a piano. I have made bold to acquire what the value, the assessed value, of millionaires' pianos may be in Chicago. I find that, according to the sworn valuation of the assessors, they average little more than 150 dollars apiece. That is the fair selling price according to the oaths of the assessors of the instruments which are to be found in the drawing-rooms of Mr. Marshall Field, Mr. George Pullman and Mr. J. W. Doane.

Mr. Yerkes' horses are also much more valuable than those of the millionaires of Prairie Avenue. Chicago is one of the greatest horse markets in the world, and South Town assessors may be supposed to have some kind of an eye for horse-flesh. Hence it must surprise the public of the South Town assessor the carriage and riding horses of the millionaires would not fetch more than 20 dollars apiece! Judging from their appearance in harness these steeds must be the cheapest in Christendom. But the assessor may know that, despite their fine appearance, they are broken-winded and spavined, for he assesses them on his oath at only 20 dollars a-head. Their carriages, also, in notable contrast to Mr. Yerkes' 1000-dollar chariots, could be bought, always on the sworn opinion of the assessor, at 30 dollars each. Here are a few extracts from the returns:

Milionaire.	Horses.	Each valued at	Carriages	Each valued at	Piano.
J. W. Doane	5	$20	5	$30	$150
Marshall Field	6	20	6	30	150
Marshall Field jun,	2	20	2	30	...
G. M. Pullman	10	20	6	30	150

The total valuation of the personalty of the millionaires is equally astonishing. Including horses, carriages, pianos, and everything, the following are the returns of the assessors, under oath, of the personalty of some leading citizens.

Marshall Field	$20,000	J. W. Doane	$10,000
Marshall Field. jun.	2,000	H. H. Kohlsaat	1,500
P. D. Armour	5,000	C. T. Yerkes	4,00
George M. Pullman	12,000	Potter Palmer	15.0

None of these gentlemen make out t[h]ese returns. They prefer the unerring judg trained experience of the assessor. between them and their conscience, and w they complain if he, the elected repres the citizens, should decide that it would

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to tax Mr. Marshall Field, for instance, upon a higher valuation than could be realised by the sale of the Corots and Millets and Teniers which are the gems of his picture gallery?

This is no jesting matter. It is, in plain English, a colossal lie, bolstered up by habitual perjury and operating to produce roguery of every kind. If it does not speedily go by the board, there will be very little value in the apparent revival of the spirit of righteousness in Chicago.

The net effect of this system is that while the value of the property in Chicago, if it were correctly assessed, is nearly 2000 millions, the officially assessed value of the whole state of Illinois, including Chicago, is only 700 millions. Hempstead Washburne, when Mayor of Chicago, said that the Supreme Court of Illinois had decided that all property should be assessed at 33⅓ per cent. of its actual value; but even this liberal standard of 66⅔ per cent. reduction would hardly bring Chicago up to the sum at which the whole state, including Chicago, is now assessed. When you begin to inquire you find that the city throws the blame upon the state and the state upon the city. If the assessors of the city were not to perjure themselves, these worthy officials remark, we should simply be enabling the state of Illinois to run tax-free. All the taxes would be paid by Chicago. If you can get all the assessors throughout the state to assess full value or any regular proportion of the value, we might fall into line and keep our assessments up to the agreed standard. But at present what can we do? We must do as the others do, or hand over the city to be knifed by the state.

The very poor in Chicago do not pay taxes at all. They are excused on account of their poverty. The very rich, at the other end of the social scale, do their best to approximate to the condition of the very poor by reducing their assessments to a minimum. The burden of taxes, therefore, falls on the middle classes. The middle-class man is not wealthy enough or powerful enough to employ tax-farmers to reduce his assessment.

I shrink from using language which would be adequate to describe the injustice of this proceeding. Fortunately there is no need for me to say what I think, seeing that my sentiments and those of every person who looks on this subject from the outside have been expressed with sufficient emphasis by Postmaster Washington Hesing in an interview published by the *Chicago Times*. Mr. Hesing's official position and his familiarity with the facts of which he speaks give great authority to the following scathing indictment of the tax system of Chicago:

'There is not a large corporation in the city of Chicago that is paying taxes on over one tenth of the real value of its property. It is the greatest steal on a municipality ever perpetrated. The ordinary citizen of Chicago pay the bulk of the taxes and curses them and galls them to do it. Some of him begin to thinking about it and once in a while hear of a man declaring himself an Anarchist. It's no wonder. Can any one blame him?

'The lowness of Chicago's tax list is the result of the most villainous bribery and perjury. It is enough to make honest, decent people boil with indignation to hear the naked facts. The property of a big corporation is never assessed for more than one-tenth of its real value. Here, for example, is a syndicate owning a big building. The property is worth a couple of millions. At a forced sale it would bring in the neighbourhood of 1,200,000 dollars. That is the figure it should be assessed at. But it never is. It goes on the assessor's book at about 125,000 dollars. The assessor and his go-between pocket their bribes and go out on Blue Island Avenue or Clybourn Avenue and find a poor man—a small shopkeeper—owning a little place worth 2000 dollars. He pays taxes on 1500 dollars. There is a great merchant in this town. I will not mention his name; everybody knows who I mean. His place was burned out once and he produced fire insurance policies for between 950,000 *and* 1,000,000. He got the money, I presume. At least the companies never made any public objection to paying. That insurance was on his stock—that is to say, chattels—which is taxable. When I heard about it I sent a man over to the assessor's office, and I declare to you that a member of the firm had sworn that the stock was worth 72,000 dollars, and that was what they were paying taxes on.

'The rank dishonesty of the assessor amazes me. I don't see how a man can accept bribes, flagrantly disobey the law, and escape unscathed. The assessor, however, always tries to cover up his tracks and works behind another man. To show these persons operate let me tell of a case that was brought to my attention. There is a business man in this town whose taxes amounted to 1500 dollars. He was going to pay that sum without a kick. One day a man went to him and said: "Your taxes are 1500 dollars. I can get them cut to 750 dollars. What will you give me if I do this?" After some talk the business man agreed to give 400 dollars. His taxes were reduced and he saved 350 dollars. The city was cheated out of 750 dollars. That is only one case. There are scores of others. Of the 400 dollars bribe the assessor got 200 dollars and his agent 200 dollars.

'There are men in the city of Chicago whose business it is to swear to lies, to perjure themselves. A merchant does not like the idea of going on record as a perjurer. So he says to one of these professionals: "Here, I am going out of town. You fix up my taxes. Make the amount so much," naming the small sum on which he wants to be assessed. The perjurer does this and gets his price.

'Whatever is done, the present infamous system should go. It forces men of little means to bear the burden; it takes but a trifle from the rich; it *results in bribery; it causes perjury; it is outrageous.* Let it be wiped out, and that without delay.'

These startling figures as well as this disgraceful state of affairs clearly shows that the Vedic warning against the evils of iniquitous rulers and corrupt custodians

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of national interests is still operative. **Beware, then, of tyrants you have set upon the pedestal to rule over you without first ascertaining that they can rule themselves.**

The Corruption of the Learned.

Knowledge, it has been rightly said, is a double-edged sword. It cuts both ways. Knowledge is power. Standing by itself, it neither makes for morality nor for criminality. It is simply non-moral. Power may be used for building up, it may, likewise, be used for pulling down. It is for this reason that while knowledge accompanied by lofty character and supreme self-control is a great blessing, it at once becomes a curse if it is accompanied by a weak character and an unstable will. Bacon was the wisest and the meanest of mankind. A learned man, if he is degraded, commits the grossest vices and glories over them. He can make the worse appear the better cause. All the preserves of autocracy, all the confederacies of exploitation and all the strong-holds of organised fraud are buttressed by bastions of fallacious argument constructed by philosophers and litterateurs. The Press which ought to be the guardian of the social conscience, is itself corrupt. Says Mr. Stead :—

> That is an abdication of the position of power which in a free democracy they ought naturally to occupy. In a democracy the newspaper is or ought to be chief sceptre of power, and to degrade an instrument of government to the mere level of a corner store—and sometimes to the level of a corner saloon—is not worthy our high calling, and not calculated to help either journalism or Chicago. The ambition to lead, to direct, to educate and to act as the uncrowned kings of the American democracy does not seem to exist among a majority of newspapers, which really often seem to have no other ambition than to heap up an immense fortune and fatten on their gains. I wish sometimes that newspaper proprietors of the present day had as much of the fear of God before their eyes as the old mediæval robber-baron. It is not, perhaps, a very lofty idea, but it is not one which is lived up to by the newspaper proprietors. In the old days, when a man who was stouter, or shrewder or more cunning than his neighbours raised himself above the level of the common fighting herd, and succeeded after a time in carving out for himself a domain, in the centre of which he built his castle, from being a mere *filibuster*, a militant adventurer, fighting for his own profit or for such of his neighbour's goods as he could seize, he often developed under the pressure of the spiritual power wielded by the old Church into something like a civilised ruler. Having 'made his pile,' he used it in order to govern, and civilise and educate the people in the midst of whom he had established his castle. But there is no such recognition of responsibility on the part of many newspaper proprietors nowadays. Instead of regarding the wealth which they have acquired by the success of their journals as merely giving them a starting-point from which they might be able to civilise, and educate and humanise the conditions of life in the midst of the people whose support has given them their wealth, they live self-indulgent, self-centred lives. This system can be changed only by bringing back into existence the real live Church. The old mediæval baron would probably have been no better than the modern newspaper proprietor if it had not been for the spiritual power which, by a judicious use of hell-fire, succeeded in scaring him into something like humanity and decency. We want to substitute nowadays something for the old Church, and I do not at present exactly see where it is to be found, except in the gradual growth of a healthier public opinion on the part of the newspaper men themselves, and an unsparing and unflinching use of the newspaper as a social pillory.

Even philosophers of note are not regarded as being above temptations. Henry George in his "*Perplexed Philosopher*" charges Herbert Spencer with having changed his opinions out of fear of capitalists. His charge was, in this instance, most probably groundless. But the fact is there that Learning serves as the handmaiden of Wealth and, therefore the advice of the learned cannot always be treated as being absolutely disinterested. Only when learning is divorced from wealth will it be possible for scholarship to command the respect and confidence of the community **Beware, then of learning which has axes of its own to grind**

We thus see that this Mantra of the Veda directs the attention of humanity to a source of danger which is hidden but for that reason not less important than dangers which are more patent.

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A NOTE ON THE PERIODICITY OF FAMINES IN INDIA.

(By Prof. Brij Narain M.A.)

It is well known that crises occur periodically in Western countries. The time normally occupied by a trade cycle is from seven years to about ten and a half years.

Famines represent crises in an agricultural country—a famine is an agricultural crisis. Famines in India are of periodic occurrence, but do they recur at regular intervals?

In his article on "Commercial Crises and Sun spots" printed in "Nature" of November 14th, 1878, and reprinted in "Investigations in Currency and Finance," W. Stanley Jevons incidentally discussed the question of periodicity of famines in India. He believed that there was some connection between famines in India and crises in England. He agreed with Mr. J. C. Olleranshaw that "the secret of good trade in Lancashire is the low price of rice and grain in India." When food is cheap in India, the people have more money to spend on imports from Lancashire; when, as in a time of famine, the price of food rises, the people have very little to spend on new clothes, which "produces a marked change in the demand for Lancashire goods." Jevons tried to show that famines recurred periodically in India at an interval of ten or eleven years. He gives in his article a most interesting list of the prices of wheat at Delhi (which, by the way, he thought was in Bengal), for seventy three years ending with 1835 (reproduced below) on which he based his conclusion that commercial crises occurred in England "in almost perfect coincidence with scarcity at Delhi."

Prices of wheat at Delhi in Rupees per 1,000 seers of wheat.

1763	50 M. C.	1800	22
1764	35	1801	23
1765	27	1802	25
1766	24	1803	65 M.
1767	23	1804	48 C.
1768	21	1805	33
1769	24	1806	31
1770	28	1807	28
1771	33	1808	36
1772	38 C.	1809	40
1773	100 M. C.	1810	25 C.
1774	53	1811	28
1775	40	1812	44
1776	25	1813	43
1777	17	1814	30
1778	25	1815	23 C.
1779	33	1816	28
1780	45	1817	41
1781	55	1818	39
1782	91	1819	42
1783	167 M. C.	1820	46
1784	40	1821	38
1785	25	1822	35
1786	23	1823	33
1787	22	1824	39
1788	23	1825	39 C.
1789	24	1826	48 M. C.
1790	26	1827	30
1791	33	1828	22
1792	81 M.	1829	21
1793	54 C.	1830	21
1794	32	1831	26
1795	14	1832	22
1796	14	1833	33
1797	15	1834	40 M.
1798	8	1835	25
1799	17	1836	... C.

The letter M. indicates the maxima attained by the price, and C the years of crisis

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The intervals between the years of famine are as shown below.

Famine years.	Interval.
1763	...
1773	10
1783	10
1792	9
1803	11
1826	23
1834	8

All that the above table shows is that up to 1803 famines recurred at intervals of about ten years. There is no regularity after that year.

The question of the periodicity of famines is also incidentally discussed in some of the early Punjab Settlement Reports. In the Settlement Report of the Sialkot District (1865) Mr. Princep, the Settlement Commissioner, refers to the famines of 1783, 1812 and 1833, and under the heading "coincidence of their recurrence" remarks.

"Adding to these the late visitation of 1861, we have within a period of 83 years *four* famines—which, strange to say, have recurred at regular intervals of from 21 to 29 years of each other, and each one of which must have tended to impoverish the country in a greater or less degree." And he added that it was proper to give due weight to this recurrence of famines at regular intervals when fixing a new assessment.

In the Settlement Report of the Rohtak District (1880) Messrs W. E. Purser and H. C. Fanshawe, the authors of the Report, give a list of famines which visited Rohtak during a period of 124 years, ending 1877-78. The names of famines are given and the popular sayings about them are quoted, from which it may be inferred that the famines actually occurred in the years in which they are stated to have occurred. About the "Satha" famine of Sambat 1860 (1802-03 A. D.) it is said that grain sold at 10 seers the rupee, two consecutive harvests having failed. In the next famine called the "Unhattara," prices rose to 7-8 seers per rupee. About the 'Nawia' famine of Sambat 1890 (A. D. 1833-34) people used to say "Baniya whar gaya kothi men, Balak rove roti men", meaning that the grain dealer hid in his house, and the child wept over its meals". The authors of the Report do not believe in a ten or eleven year cycle of famines. They say:—

"The famines seem to have occurred irregularly, and to have nothing of a cycle nature about them; eight in the present century give one every ten years on an average; as a fact, two have occurred in each of the second, fourth and seventh decades, and none in the third fifth and sixth, though the famine of 1860-61 was only just outside the last"

I have given below in Table I prices of wheat at Farrukhabad in the United Provinces (114 years), Sialkot (94 years), Ludhiana (57 years) and Rohtak (57 years), and in table II, a list of famines and the intervals at which they visited the places mentioned. The information about famines before 1861, where it is not based on the figures of prices, is derived from the settlement reports. An unprejudiced examination of the facts would show that we have very little ground for thinking that famines, recur at regular intervals. As regards Farrukhabad, the first three famines occur at an interval of about 10 years, but there is an interval of 23 years between the famine of 1838 and the next famine of 1861. Then there are two famines in the seventh decade, two in the eighth, one in the ninth, and two in the last decade of the 19th century. Famines in Sialkot, Ludhiana and Rohtak, were, if possible, even more irregular in their occurrence.

TABLE I, WHEAT PRICES.

Year.	Farrukhabad.	Sialkot.	Ambala.
1801	...	...	...
1802	...	...	...
1803	47	...	...
1804	44	..	...
1805	45	...	...
1806	36	...	...
1807	43	...	...
1808	44	...	...
1809	38	...	...
1810	36	...	...
1811	52	...	...
1812	61	...	...
1813	39	...	...
1814	45	...	...

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TABLE I, WHEAT PRICES.—*contd.*

Year.	Farrukhabad.	Sialkot.	Ambala.
1815	48	...	...
1816	47	...	...
1817	15	...	...
1818	23	...	...
1819	20	...	...
1820	21	...	...
1821	40	...	...
1822	43	...	...
1823	27	78	...
1824	30	67	...
1825	41	59	...
1826	23	56	...
1827	15	93	...
1828	33	106	...
1829	37	103	...
1830	32	90	...
1831	34	99	...
1832	45	78	...
1833	38	75	...
1834	27	77	...
1835	48	92	...
1836	34	97	...
1837	30	89	...
1838	14	48	...
1839	34	47	...
1840	29	43	...
1841	27	49	...
1842	26	83	...
1843	35	82	...
1844	32	49	...
1845	32	46	26
1846	34	44	25
1847	36	54	24
1848	44	64	30
1849	48	47	25
1850	42	53	37
1851	44	92	43
1852	45	92	35
1853	34 ...	36 ...	...
1854	25 ...	41 ...	...
1855	40 ...	51 ...	...
1856	34 ...	36 ...	...
1857	29 ...	45 ...	...
1858	33 ...	45 ...	...
1859	31 ...	43 ...	...
1860	24 ...	19 ...	...
1861	14 ... 19	14 18	16
1862	30 ... 28	29 33	25
...	...		
...	...		

2 WHEAT PRICES—*contd.*

Year.	Farrukhabad.	Sialkot.	Ambala.	Rohtak.	Ludhiana.
1863	33	38	32	20	38
1864	23	35	27	23	34
1865	19	26	23	19	25
1866	14	21	22	21	25
1867	21	20	23	24	25
1868	21	16	17	16	19
1869	14	12	11	11	13
1870	20	14	20	17	16
1871	...	22	25	21	26
1872	18	22	21	16	22
1873	17	24	22	21	25
1874	15	21	24	19	26
1875	22	23	24	22	26
1876	28	24	23	24	26
1877	17	22	21	19	25
1878	15	15	17	14	18
1879	14	13	15	14	15
1880	18	15	16	17	18
1881	19	18	19	20	20
1882	18	25	23	19	26
1883	19	25	23	19	24
1884	21	27	23	20	25
1885	21	25	27	24	28
1886	18	18	22	20	22
1887	15	15	16	14	17
1888	14	17	17	15	18
1889	16	20	20	18	22
1890	14	17	18	17	19
1891	16	15	16	15	15
1892	14	13	15	15	15
1893	14	15	18	17	18
1894	16	22	25	20	25
1895	15	18	19	17	20
1896	11	12	13	12	13
1897	10	10	11	10	11
1898	16	16	17	15	17
1899	15	15	17	15	17
1900	12	12	12	11	13
1901	13	15	15	14	16
1902	15	15	17	15	17
1903	17	16	17	15	18
1904	18	17	19	17	19

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2 WHEAT PRICES—*concld.*

Year.	Farrukhabad.	Sialkot.	Ambala.	Rohtak.	Ludhiana.
1905	13	15	15	14	16
1906	11	17	14	14	15
1907	10	14	13	12	13
1908	8	10	9	9	10
1909	9	10	10	10	10
1910	11	13	13	11	13
1911	13	14	14	13	14
1912	12	13	13	12	13
1913	11	12	11	11	11
1914	9	11	10	10	10
1915	8	9	9	9	8
1916	10	11	10	10	10
1917	10	10	9	10	10

TABLE II.

Farrukhabad.		*Sialkot*		*Ludhiana.*		*Rohtak.*	
Famine years.	Interval.	Famine years.	Interval.	Famine years.	Interval.	Famine years.	Interval.
1817	...	1783	...	1730	...	1753—54	...
1827	10	1812	29	1759†	29	1782—83	29
1838	11	1833	21	1770†	11	1802—03	20
1861	23	1861	28	1783	13	1812—13	10
1866	5	1869	8	1812—13	29	1817—18	5
1869	4	1879	10	1833	21	1833—34	16
1874	5	1887	8	1860—60	27	1837—38	4
1879	5	1892	5	1869—70	8	1860—61	23
1888—90	9	1897	5	1877—78	7	1868—69	8
1897	7	1900	3	1887—88	9	1877—78	9
1900	3	1908	8	1891—92	3	1887—88	10
1907—0	7	1915	7	1897	5	1891—92	4
1915	7	...	...	1900	3	1897	6
...	...	...	...	1908—09	8	1900	3
...	...	...	...	1915	7	1908—09	8
...	...	...	...	...	...	1915	7

† Drought but "apparently no famine."

ONE NIGHT.

(BY "A")

It was so still, the moon hung pale,
One of those Magic midnight hours,
That draw from mortal sight the veil
And show the strength of other pow'rs.

And in the calm of that great night
I held communion with my soul,
And like expanded on that height
And blended with the greater Whole.

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And all the incidents of life
Lay bare as on an open scroll ;
Its toil and song, its joy and strife
I saw like one large screen unroll.

On it a snow white hand did write
In letters strong of burnished gold ;
They were too mighty for my sight,
A few I caught, and this they told

" Men dream of great things to achieve,
Fame smiles on high their steel to test,
Ambition strives. But I believe
Life's little things are oft the best.

For there are moments, when one touch,
One simple vision stirs the heart,
A ray through weary labours, such
As are of daily life a part.

And one who sought and could not find
The Godhead in the pulpit Creed,
May hear His whisper in the wind
That moves a swaying water reed.

And one who all the script did scorn
And priests and Doctors would defy,
May have his mortal vision torn,
By one black cloud that sweeps the sky,

And he whom all the books have failed
Who in despair gave up the quest,
May find the mystery unveiled
Within a songbird's downy nest."

Thus saw I written that deep night
While swift the flick'ring vision fled
On the still air from mortal sight,
And thus I give it as I read.

THE GOSPEL OF ACTIVITY.

(By Principal Champati M A)

I. Life is strife.

Man is ease-loving and yet he works. All activity involves pain, and then at every step there is anxiety as to the result. If food were to fall from heaven, if the trouble not only of opening the jaws but of an uneasy craving for it, too, were spared, the lot of living beings would be truly happy.

Such is the idea of some. And yet it is by a day's unbroken toil that the farmer buys his night's rest. Sloth lies uneasy ; labour sleeps soundly. Pain purchases pleasure, and by constant bargaining comes to have an evaluating character for the latter.

Anxiety comes from want of faith. Life is linked to life ; the present can not encompass all planes, through which we have come and have yet to seek our passage in future.

Under cover of the bark, the fibres draw up sap and are busy nourishing the whole living organism. Which leave will sprout out first, which branch will show itself last, is not for the planter to guage. In the seed he has planted the whole tree, and is quite sure, the whole will rear up its head. The process is systematic, it will regulate itself as to time and season. His office is to labour on, and if possible, to lose sight of what will come of it. Human consciousness can grasp one idea at a time. That the labour be undivided, the result should be forgotten.

What is generally expected by men is not the natural result of toil. Conventions most often fail, while natural consequences come inevitably. They can not be helped. In the providence of gods, there is no relationship between study, for instance, and success

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in the examination. Yet students look for the latter as the fruit of the former. Study has given them knowledge. It has put into them learning. What more, it has made them studious—it has given them a scholar's bent. Divine dispensation stops here. It is man that tacks to this whatever results conduce to his pleasure.

Labour is its own reward. The organism works whether you set it working or not. The fear is that it may work in a way that you will not relish. The human body is a state. If not regulated, it will succumb to anarchy. The members must operate whether sysematically and to the good of the whole depends on the watch that is kept over them. The monarch may not be benefited by the good that results from his surveillance, but the evil that will result from the absence of it will merge him in misery. Work, not ease is in the nature of man. The steed must run, that it runs to the goal will be the test of the rider's horsemanship. Multifarious sorts of discipline are recommended with a view to break the horse. Control of senses, shutting out objects from the way of organs, voluntary austerities, restraint of breath, fasts and wakes, keeping regular hours, study under regulations, are the various forms of bondage that lead to spiritual liberty.

Absence of activity is not humanity's aim. Sloth, if it were peace, would be the peace of death. Life is a synonym of strife, of which peace may also be a synonym, if duty be performed as duty, and all anixety as to its result be dismissed from it.

II LIBERTY.

In the last section we dealt with strife as the synonym of *peace* in other words with activity as equivalent to so much-desired non-activity. Oblivious of the result we may be to the obvivious of the exertion we put forth, so that labour for us means neither pain nor suspense. We rise, we sleep, we walk, we rest, we eat, we drink—in short we go through the whole round of duties that encompasses human life. Yet we feel not its pinch. Our organs act, not we. We simply control them. Used by constant discipline to a regular course of activity, they begin later to be active themselves, so that the control that is so indispensible in the earlier stages, becomes later a redundancy. It remains but has lost its pressure. Fixed in the nature of the spirit, activity becomes relaxation.

A question arises as to whether this attitude is not one of dependence and whether this dependence, if persisted in, will not lead to slavery. If we perform duty alone regardless of the result, we may by and by lose sight of our rights. Too much faith in providence would destroy the spirit to demand our due. It would be an abuse of credulity to leave our destiny solely to gods.

Believe then, if you will, in the non-existence of gods. An intelligent entity there is that keeps its watch over the workings of the world. Labour and fruit are interrelated through its agency. Lest its control be interpreted to imply interpolation its very being may if necessary, be ignored. It is in the nature of labour to fructify. God neither adds to its merit nor takes away from it, the evil doer reaps the result of his evil, the virtuous reap the result of their virtue. It would add neither to the glory of humanity nor of gods that sins be forgiven and absence of merit blessed. Concession degrades—it degrades him that takes it as well as him that makes him. Gods cannot abet crime. Nor should they encourage idle beggary.

Made to a just providence, prayer has no virtue, unless it be a vow to achieve bliss. Adoration is meditation of excellences—excellences that have no flaw. Prayer in the resolve to acquire those excellences. Unison is the act of acquiring them. The three steps in *Bhakti* are the three steps in spiritual progress. Unless these, *stuti*, *Prarthana*, and *Upasana* have no spiritual significance. They are then vocal exercises, each with a demeaning value of its own. Adoration without meditation is adulation. Prayer without resolve is mendicancy, Unison without the acquisition of excellence is hallucination—a derangement of the brain and of mental organs.

Ask thou in a manly spirit. Pluck the fruit from the virtue thou hast performed. Impatience makes of thee a beggar. Have no cravings. Thine is to act. Let not duty

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depend on fruit. Duty is thine, fruit is of gods. Let fruit be dependent, and with it gods will depend on thee. If thou lookest not for the reward of the performances, highest liberty is thine provided thy performance does not relax.

III FRATERNITY.

Between man and man there is no difference. As regards humanity they stand on the same level. Given requisite instruments to rise, all can scale the same heights. Through a succession of lives, they have been making and marring themselves, so that, today, some shine more brightly than others. If the whole humanity were to be put in the same school, under the same set of teachers, with the same courses to study and the same outlook to command, they would put forth an unequal pace of progress. Allowance must be made for these differences, erroneously regarded as natural. They are of man's own making, and can, if man so will, be reduced by man's exertions.

A greater part of the inequalities however, which make man's lot unhappy, are entirely conventional. Bread is the right of man as man. Intellectual endowments make for intellectual happiness. Physical capacity is a recommendation in athletics. The very fact that one lives, entitles one to maintenance.

Man is social, and if some men are superior to others, their very superiority, no matter, how attained, entails on them a responsibility. Spare power is not for tyrrany. Its ideal is protection.

Among men there are differences of classes. In classes there are differences of individuals. The capacities of the latter, a result of continuous exertions in past ages entitles them to preferential merit. Yet preferential merit has its proper sphere in the higher concerns of manhood. The right to the possession of bare necessities is derived from the very fact of an individual's existence. The output of the world in food and raiment, if not adequate at present, should be so increased as to fulfil the requirements of all. This, at present, is the only concern, to which a social humanity should, with all the resources at its command, address itself. Better than war, better than a league of nations, will, this resolve, if properly conceived and executed solve the economic riddles of man.

Humanity should be worshipped as humanity. A Brahmana, one who teaches and is not superstitious, deserves our highest homage. Yet the rudest *paryah*, who has for generations been shut out of the elevating influence of the *Veda* and knows not how to keep himself above loathsome habits, is not designed for the scorn of his brethren. As man, the meanest *chandala* is a *Brahman's* peer. It is a clause in society's covenant to afford him the same opportunities, and who knows his possibilities may not be a whit less.

Ancient India was a land of Gurus. It taught humanity its ways. Today's India is a depot of coolies. In ancient days the impetus was to rise, not to fall in caste. High and low aspired to be Brahmanas. The chances were for a Shudra to become Vaishya, for a Vaishya to become Kshatrya, for a Kshatriya to become Brahmana. The lowest born, if he so deserved, might sit with the highest born.

Today the forces are reversed. The momentum of the society tends towards degrading. We never raise. The whole community is running along a declivity. And the tendency determines the goal. We ply means to make Shudras of the whole community, and the gods can form no idea of us except within the community.

The obligations of man are not towards man alone. The lord of creation is the guardian of a whole creation. Opportunities are to be created for brutes and beasts and birds to progress within their own sphere. Make better cows of cows, better dogs of dogs, better crows of crows. Yoke them to your service, but mind they have an individuality. Better nourished, and better brought up, they contribute better to the comfort of man. Elevated spiritually—for they too have a spirit—they will be our spiritual helpmates.

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GOD IN SANKHYA.

(By Dr. Biswa Nath Mukerjee, L M S.)

1. *What is Sankhya Philosophy.*

It is one of the six main systems of Hindu philosophy. It was first of all enunciated by the great ancient Hindu philosopher, Kapila. His teachings are dualistic (द्वैतवाद) and admit only of two things —individual soul (पुरुष) and matter (प्रकृति). They are supposed to be eternal or without any beginning and end, but quite different in essence.

The soul, Kapila thinks, is immaterial but conscious and pure in itself and is a passive being, while the matter is active and material, consisting of three different substances called *gunas* or constituents (सत्व, रज, तम) representing (1) virtue or benevolence or any other pleasing attributes in a thing, (2) distinguished by activity and various hurtful qualities; and (3) known as heaviness, rigidity, darkness, fear and anger. But, though nature or matter is the sole originator of creation and the soul is only a witness or spectator, it is only in the interest of the latter that the former works and a creation is possible when both unite. Kapila works under the conviction that unconscious matter or nature (प्रकृति) has in it all the germs of evolution and progress. It is the root and substance of all worldly things and that *karma* or action determines their course. Kapila denies all apparent existence of God and in this he justifies himself in as much as there is no cogent or visible proof to prove Him to be the creator and ruler of the universe. The chief object of the Sankhya system is to effect the liberation of the soul from the fetters in which it is involved by union with nature. The word 'Sankhya' derives its origin from the word (संख्या) number and as it is this class of philosophy which deals with the twenty five entities or principles of creation such as the five constituents of matter (स्थूलपंचभूत) the five constituents of spirit (सूक्ष्मपंचभूत); the eleven senses (एकादश इन्द्रयानि) the principle of wisdom (बुद्धितत्व) the ego (अहङ्कार) of self-consciousness, the matter or nature (प्रकृति) and the twenty-fifth entity the soul (पुरुष).

2. *The two schools of Sankhya.*

The reader must know that Kapila is not the only author of this system of philosophy. The great Rishis, Yajnyavalka and Patanjali are also its joint-authors. The Sankhya system of Hindu philosophy is divided or classified into two sections, one '*Seswar*' or theistic or that which believes in the existence of God and the other '*Niriswar*' or atheistic or that which disbelieves in His existence. The '*Seswar*' class is also known by the name of '*Yoga*' philosophy of the Hindu. And it is in this branch of Sankhya philosophy that we frequently come across subjects dealing with man's duties towards his creator. It says God is self-evident and self-existing. The 'Niriswar' part of the *Sankhya* philosophy owes its authorship to Kapila who in all probability wrote his book to contradict the statements of Yajnyavalka in some of the *Brahmanas* and *Upaaishads*. The '*Yoga*' philosophy is purely an invention of Mahamuni Patanjali and was perhaps written with the express purpose of annihilating the doctrines of Kapila which proved to be a virulent enemy of Brahminism and tried to destroy Brahmanic rituals and ceremonies branch and root He, to carry his own points, called it '*Seswar, Sankhya* or one different from the godless views of Kapila.

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3. God's existence is circumstantial, not real

Let us prove this by some concrete examples from his works. Firstly, in the 92nd *Sutra* of the first chapter of his *Sutra* treatise he says "ईश्वरासिद्धेः" meaning "the existence of God cannot be proved." To put it in still clearer language, God is not to be known or cannot be known with the help of our "प्रत्यक्षज्ञान" or knowledge which we gain by means of our material organs of eyes, nose, ears, tongue, skin and mind, that is, we cannot see Him with our eyes, cannot smell Him with our nose, cannot hear him speak with our ears, cannot taste of Him or realise Him by prayer and we cannot touch or feel or think of Him. Some commentators of Kapila are of opinion that he was not a disbeliever in the existence of God. They say, if he was so he would have used the term "ईश्वराभवात्" *i.e.*, he would have denied His existence *in toto* But has he not done so apparently? Our position is made quite clear when we read in the 93rd *Sutra* of the same chapter "मुक्त बद्धयोरन्यतराभावान्न तत्सिद्धि" Translated into simple English it will read as follows. "You cannot prove God's existence either by making Him free from worldly frailties or subjecting Him to them."

Then again according to the 94th *Sutra* of the same "उभयथा प्यसत् करत्वम्" *i.e.*, both the ways are inefficient. That is if you say that He is free from worldly frailties, *i.e.*, He is above all worldly wishes, efforts, enjoyments and pride, then you will have to admit that He is devoid of all temporal ambitions which alone can compel men to assume power and the air of self-aggrandisement. And if you say that He subjects Himself to earthly finiteness and temptations by being a slave of lust and ambition, then you disqualify Him from all privileges of a supreme creator and place Him in the same category with us ordinary men. But the arguments of those who attribute theistic qualities to Kapila are completely annihilated when he writes in the 95th *Sutra* "मुक्तात्मनः प्रशंसाउपासासिद्धस्य वा" *i.e.*, "Atma or the soul which has been purified or has won its salvation by the strength of its wisdom can only be called as something like God by way of praise." That is the all-powerful and the too-much known person who goes by the name of God has no separate existence from the human soul. Kapila has no doubt about such gods. He says they have been highly spoken of in our Shastras, for this sort of praise will induce men to worship them. He classifies '*Brahma*,' '*Vishnu*' and '*Shiva*' as such. Such gods are occasioned by some circumstances, because they come into existence as a result of the desire for worship

By the way, it will be pertinent to remark that this belief of Sankhya latterly made him very popular with orthodox Hinduism and it was on the basis of his '*Prakriti and Purusha*' that mythological heads of later Hinduism as *Radha and Krishna* and '*Shiva* and *Sakti*' came to be worshipped as gods and goddesses. The attempt on the part of the author of *Shrimad Bhagwat* is all the more convincing. The connexion of *Radhika* with *Krishna* by whose illustration the '*Prakriti*' and '*Purusha*' have been personified very faithfully represents the views of the author of *Niriswar Sankhya*, though in a more concrete form than Kapila's. It will be not exaggeration to say that Puranic religions such as *Vaishnavism*, *Shaivaism*, *Saktism* and many others owe their origin to *Sankhya*. As the author of the *Shiva Purana* observes :—

त्वामामनन्ति प्रकृतिं पुरुषार्थ विदैः प्रभो।
त्वाममनन्ति प्रकृतिं पुरुषार्थ प्रवृत्तिरणीम्।
तद्दर्शिनि मुदासीनत्वामेव पुरुषं विदुम्।

It was thus that the '*Prakriti*' and the '*Purusha*' of Sankhya became the primal cause of the origin of all the gods and goddesses of the Puranas, whom they gradually regarded as the real creator and creatrix of the universe. Though the invention of the 33 crores of gods and goddesses of the Hindu pantheon was not till then made and was kept reserved to be manufactured by Bopadeva and his colleagues in the field of the *Puranic* literature, glimpses of pantheism could be noticed in

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the latest compositions of the Brahmans and the Upanishads to criticise whose belief, as we have already observed, Kapila wrote his own books. And though he succeeded in fixing on the minds of the men of his own generation and after, the futility of the idea of a supreme creator other than the matter and the soul, he must be held responsible for having unconsciously helped the birth of a Hindu Mythology which is not a little to be blamed for the present degeneration of the Hindus. But yet it cannot be said that Kapila believed in or accepted the existence of any other gods than these for it was he who first emphatically pronounced "ईदृशेश्वरसिद्धिसिद्ध्य" *i.e.*, the truth of the existence of such circumstantial gods is only consistent with all human reasonings and so must be accepted by all and admitted on all hands. It is doubtful if Kapila was a supporter and advocate of polytheism but it must be intelligible even to the dullest mind that he believed in the plurality of souls. So Kapila's God was circumstantial and not real.

4. KARMA (action) and not God controls our destiny.

This great Hindu philosopher believed "नेश्वराधिष्ठितेपूलनष्यन्ति :कर्मणा तत् सिद्धेः" that is, it is the nature of your own action that will bring you good or bad results, God has nothing to do with them. Thus he appeals to his reader and tries to drive out the very idea of God's authorship in man's adversity or prosperity from his mind. He goes on further and says, "स्वोपकारादधिष्ठानं लोकवत्" *i.e.*, men in general are actuated by selfish motives when they engage themselves in another's service. Therefore if God is the supreme person to mar or make our fortune, then he must be moved by the same feelings as ourselves and must have a selfish motive and cannot be looked upon as a greater person than we are. So he cannot be our creator or the controller of our destiny. Granting that God has such a motive in conducting the work of his creation and lordship, then he must be "सांकिकेश्वरवदितरथा" *i.e.*, no better than a king of this mundane earth. And if in spite of this you call Him as the Lord of the universe then "पारिभाषिको वा" *i.e.*, he is only so in name and not in deed. Kapila says, "न रागादृते तत् सिद्धिः प्रतिनियत कारणत्वात्" *i.e.*, without ambition or strong desire it is not possible for a man to be the author or founder of something. So if you attribute this defect to your God, then he becomes limited, but God, you say is unlimited, so your proposition of such a God is entirely basisless. Again "तद्योगेऽपिन नित्यमुक्त" *i.e.*, this sort of God is not eternal and subject to the limitations of human beings.

Further on he observes, "प्रधानशक्ति योगोद्येत्संज्ञापत्तिः" *i.e.*, God is really self-evident and the very idea of purity, but we have intermingled his creative genius with that of nature. If you say so then you admit that God is liable to suffer from worldly sins and sorrows and you indirectly support the theory that He is not (सच्चिदानन्द) the source of all being, all truth and all happiness. It was with this strong conviction that Kapila enjoined upon all his followers the stern lessons of duty and action, in whose right and popular discharge, he said only lies men's true emancipation from worldly sins and sorrows and not in the worship of a being called God. It is not to be wondered that subsequently in 600 B. C. the founders of Buddhism and Jainism, the two godless but highly philosophical and humane religions of the world got their incentive and initiative from the doctrines of Kapila.

5. NATURE, NOT GOD IS THE REAL CREATOR OF THE UNIVERSE.

Some people say that God is unchangeable, but Nature having the reality and existence of God in view becomes the cause of His creation, its stability and destruction, as a piece of load stone when attached to one piece of iron easily attracts and keeps in a stable position another one and it is for this purpose that we call Him the Creator and Lord of the universe and, there-

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fore, He is worthy of our respect and reverence. Replying to this Mahamuni Kapila says, "सत्तामात्राच्चेत् सर्व्वैश्वर्य्यम्" *i.e.*, the above argument also does not go to define clearly the existence of a separate God, who is real and independent of all worldliness. By your own argument you unconsciously strengthen my own belief that nature becomes the real authoress of creation having come in contact with the individual soul." If you say that you can prove the existence of God to be quite separate and distinct from the soul (आत्मा) he will say "प्रमाणाभावान्न तत्सिद्धिः *i.e.*, for want of a visible proof you are debarred from doing it. The existence of God is neither to be known by the help of the human senses, nor can it be guessed nor realised by human knowledge. If you say, yes, there may be no visible proof but there are inferences which enable us to feel His existence, and prove His reality on this ground. Kapila will reply "सम्बन्धभावान्नानुमानम्" *i.e.*, without relation there can be no induction. You shall have to admit that a thing which never in the past bore any relation with the outward world, with which there exists no such connexion at the present moment, nor there is any possibility of one being in the future, the reality of that thing is unproved. If you say God's existence is proclaimed by the Vedas, then in answer Kapila will say "श्रुतिरपि प्रधान कार्य्यस्य" *i.e.*, even the Vedas acknowledge Nature or Matter (प्रकृति) as the supreme mistress of the universe.

The reader must know that Kapila was a believer in the eternity of the Vedas. But as he denies God's authorship even for it, it is not very difficult to say that his belief was or still is of any value to us Hindus. By subordinating God to Matter, Kapila only held out before the men of his generation the doctrine of the 'survival of the fittest' and may be regarded as a worthy predecessor of Charles Darwin and his theories. Again by publicly saying that God's existence is not to be demonstrated by human intelligence and we must believe in all that we can see with our naked eyes he classes himself with such of the European hylopathists and agnostics as Herbert Spencer, Huxley and others.

6. The Ego, not God, controls our action.

In the sixth chapter of his book Kapila writes, "अहङ्कारकर्त्तृ धीमाकार्य्यसिद्धेर्न स्वराधीना" *i.e.*, "my own self-consciousness or the understanding of my self-existence or knowledge of my own self places me in a position to work, without it no work is possible. All my success depends upon it and not upon God." He goes on further and says. "It has been seen that a man who has no self-consciousness, *i.e.*, who does not understand what he is and how much strength he possesses is a good-for-nothing fellow. Therefore, your God also cannot work without this, and it will be absurd to say that God is the creator of this world and determines all the courses of your action." This is all that has been written or said about God by Kapila. Whatever opinion others may hold about him I do not want to mince matters in the least that he was out and out an agnostic if not a pure atheist. He was perhaps working under the conviction that a blind faith in the existence and omnipotency of a being whom it is difficult to see with two human eyes will be a great folly and will lead men to be idlers and fatalists. So it was his duty to warn men against the evils of such a faith. But in doing so, he was misled, for if instead of emphasising self consciousness, he would have laid stress upon self-reliance, self-government and self-effort in working out the mystery of God's existence, I think, he would never have lent his support in converting millions of his fellow-men into hard adamantine atheists.

God's qualities are so vast and so varied that no amount of cunning arguments, theories or ony other plans could solve their truth. It is the biggest of the *Yogas* or *tapasyas* and though its completion requires untold energy, efforts and sincere motive, it is like the tasting of sweets whose sweetness is only felt by those who buy

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the things and eat them and not one who is standing at a safe distance, but wants to know of the sweet thing without tasting of it. It is true that God is beyond all human perception and devices, but it is also true that like the sweet smell of a beautiful rose He is also not outside the man. He is within him and illumines him as do the limitless rays of the sun a big hall though its window. When the little pretty rose blossoms into a fully-grown flower, it undoubtedly sends forth its sweet scent to the nose of a distant passer by, so this tiny creature known as man can convince men of the existence of God (though never actively and always passively) only at that moment when he has fully developed the divine qualities in him and the animal part of him has entirely disappeared, *i.e.*, man by his own sincere but extra-ordinary efforts can only realise and see God for himself, but it will be absurd to think that he will be able to explain His existence and reality to others. All arguments to prove or refute His lordship, excellency and omnipotency are foolish and impertinent. He is self-evident.

7. *Seswar-Sankhya on God.*

Patanjali, Yajnyavalka and their followers do not entertain any doubt about God's reality and existence. Naturally they did not have recourse to any contentious argument as to its truth. They have taken it for granted that God's existence is well-proved and he is understood by all. But Mahamuni Patanjali has observed "क्लेशकर्म्म विपाकाशयर परामृष्ट: पुरुषविशेषईश्वर:" or that the Supreme Being, who is untouched and unaffected by earthly miseries, worldly actions and their results, worldly birth, old age and death, in short who is devoid of all earthly ambitions, prosperity and adversity is the only being worthy of the name of God, the Lord of all. According to him it is in God that from eternity to eternity all perfection virtue, merit, or whatever is good, just, pious and kind will have or reach their completion. Speaking about the soul and its relation to God he says, "तस्य च तथाविधम ऐश्वर्य्यम् अनादे स त्वोत् कर्षात्" *i.e.*, the three *gunas* or substances (सत्व, रज, तम) of matter (प्रकृति) as Kapila has explained them can only affect the human soul when it comes in contact with the former, but God is above all the three and is in no way to be affected by them. Again Patanjali says, "स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्" or He (God) is the only Lord and Preceptor of all and He is eternal in His existence.

I think the reader stands in need of a little exposition of the true meaning of the soul in the Hindu Sankhya philosophy. He knows it well that both Kapila and Patanjali admit the immortality and eternity of the soul. He also knows that though both these ancient Hindu philosophers do not deny its individual purity, Kapila says that it is inactive or passive and so liable to be influenced by Matter. We see Patanjali's views are almost the same. But the difference lies in the fact that while the former admits of the plurality of souls and attributes the authorship of creation to matter and says that if there is anything like God then that is the human soul purified and over-praised for the purposes of worship. The latter while admitting of all the defects of the soul does not believe in its plurality and earnestly thinks that the man's march towards real progress is to realise the Supreme Being, who goes by the name of God by *yogic* means or by concentrating his whole mind (for that consciousness in a living rational creature which is a production of the Soul's contact with Matter) upon Him leaving aside or refusing to give anything else a place in his heart.

Thus the method or the *modus operandi* which Kapila rejects as unserviceable for the purpose of testifying to the existence of God is taken up by the author of the *yoga* philosophy as serviceable in proving His existence. But while the direction of Kapila's thought is from the Soul down wards to Matter, that of Patanjali's movement is from the Soul upwards to God, *i. e.*, the writer of the *yoga* philosophy begins from a place where the author of

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the '*Niriswar sankhya*' has come to a deadlock having found no way to come out. The reader must know that this makes no difference in the doctrines of the salvation of these two ancient philosophers which means the liberation of the Soul from Matter. Let us see which opinion Yajnyavalka holds on this point. Defining the soul he says, "It is the soul which conquers hunger, thirst, grief, delusion, old age and death. When we know this soul then we elevate ourselves from the desire of obtaining a son, from the desire of wealth, and from the desire of gaining the worlds". He goes on further and calling the soul, the Inner Ruler of this and other worlds says,"...unseen he sees, unheard he hears, unminded he minds, unknown he knows. There is none that sees but he, there is none that minds but he, there is none that knows but he. He is the soul, the Inner Ruler, immortal. Kapila, as we have already said, also thinks the soul to be immortal and immune from all the fetters of this world, *i. e.*, it has no hands, no legs, eyes, ears etc., for has he not said, "देहादिव्यतिरिक्तोऽसौ"? This makes it unmistakeably clear that he is not subject to any sorrows or sins of the world, in as much as it is the material body or worldly life about which they centre. So we see the difference between the definition of the soul by these three ancient Indian thinkers all of whom belong to one school of philosophy is very little. For Kapila has accepted that though there is apparently nothing like God, the being who is known in the Shastras as such is only the human soul purified and made immune from worldly defects by its disassociation from Matter or *Prakriti*. Patanjali says the human soul when it gets itself purged of its earthly short-comings, *i.e.*, when it is no longer in contact with or united with Matter (and this he thinks is possible by *kaivalya* or complete isolation of the soul (पुरुष) from the Matter (प्रकृति) by means of *yogic* applications of *samadhi* or deep spiritual meditation; of *sadhana* or the spiritual means for obtaining it, *vibhuti*, that is the miraculous powers it confers upon man merges in God. As the reader has seen above Patanjali has been careful enough to subordinate the soul (Atma) to God (Parmatma). That is both the writings of Kapila and Patanjali leave an impression upon our minds that though the soul is pure, etrrnal, immortal and shapeless, its purity is liable to be affected by Nature when they come in contact with, each other. It is for this purpose that Kapila in his *Niriswar Sankhya* gives greater importance to Matter. And it is for the same reason that Patanjali subordinates the soul to God.

But Yajnyavalka goes a step higher and exempts it from all possible defects and says it is a very intricate thing to be known and is all-powerful, cheerful and immortal. It does not allow itself to be overcome by Matter or Nature and conquers it in the dual fight. Perhaps Yajnyavalka's superiority of God over the Soul is the fact that while Matter has the temerity to try to attempt its victory over the soul, but gets defeated, such attempts on its part in connexion with God is quite unthinkable and beyond all human imagination, so, we see, while Yajnyavalka and Patanjali believe in the superlative strength of God, Kapila denies it *in toto* for want of visibly cogent proofs in his support. But is there really no such proof? Although it is not desirable that God's existence should be an object of doubt and discussion, if space would have permitted I would have proved it at full length by quoting in my support the most forceful arguments of the two great Indian philosophers Udainacharya and Sankaracharya in convincing even the most inveterate disbeliever and atheist of the reality of God's existence. I would rather ask my reader to take the trouble of reading the two books—'*Atmatatvaviveh*' or "The knowledge of own-self and *kusumanjali* or "The Dedicated Flower" by these two authors for his own edification. I think, this will place him in a right position to judge correctly of God in *sankhya*.

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THE PATH OF BHAKTI.

(By Mr. G. A. Chandavarkar.)

(H. E. H. The Nizam's Educational Service.)

Belief in the existence of an All-Controlling Power is co-eval with the history of Man. When he once began to feel the necessity of realisation of God his endeavours to 'reach' Him also commenced. How to reach God, how to realise Him, and how such a realisation is to be called into play to help our fellow-men in their onward march towards Progress have all along been the questions agitating the minds of thinkers and seers in all ages and climes. Different paths have been suggested to approach Him. Spiritual hunger is instinctive in man and to satisfy that, different articles of 'food' have been offered. Thinkers of ancient India proposed the following three paths.

(1) The path of Jna'na—ज्ञानमार्ग.

(2) The path of Karma—कर्ममार्ग.

(3) The path of Bhakti—भक्तिमार्ग.

The followers of the first path declare that true knowledge of the Human Spirit and of its relations with the Divine Supreme Spirit is an essential condition of that realisation. The *Karma Margees* assert that performance of deeds, sacrifices in their real sense—(यज्ञ s) and penances leading to the purity of soul is the *sine qua non* of *Mukti*. The path of *Bhakti* denotes the path of disinterested devotion to God and through His Love the attainment of God is declared far easier. An impartial critic of the doctrines of these three schools of thought will find that there is an element of truth and a soul of reality in all these "paths.' To assert the superiority of any one path is to display an ignorance of the essentials of true religion or *Dharma*. To all the paths there is much that is common. Real reformers strain to evolve harmony out of these three apparently divergent paths. Time-Spirit demands that we should sympathetically study the excellences of all these and entirely eliminate the warring elements from them. Our progress can be assured only when we begin to feel that there are excellences in these seemingly different schools of thought. Harmony, co-operation, mutual sympathy, a genuine regard for the feelings of others and the recognition of human rights and privileges are more capable of bringing us nearer *Peace*. In this paper we propose refering in brief to some of the salient features of the *Bhakti* movement so familiar to the students of religious history of India. When we state them we by no means imply that there are no excellences in other *Marga's*, nor do we in the least entertain the notion of belittling them.

The *Bhakti* movement in India is as old as the *Vedas* and the Upanishads. But in the 13th and the succeeding four centuries it came into prominence. In these five centuries a galaxy of saints and *Bhaktas* appeared throughout the Indian firmament. Chaitanya in Bengal, Tulsidasa in the Indo-Gangetic Valley and a host of them in the *Maharashtra* lived, worked and died. Saints like Rama Dasa, Tukaram and Eknath were the pioneers of this movement. Their religious reform, call it revival if you like, paved the way even for political reform. The impact of Islamic faith, the loss of political power, the decay of old institutions and faiths and the internal state of social cataclysms, created a peculiar atmosphere in Hindu India and along with everything else, prior to the advent of the beneficent British rule, even 'Religion' was in danger of decay;

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ing and it is to the credit of these great souls that the fateful day of complete annihilation was considerably postponed, nay altogether averted. The salient features of this *Bhakti* movement deserve a careful study.

(*i*) This movement is democratic in its tendencies and its methods of work. It recognises *worth* and not *birth*. It declares that the devotees can belong to any class, high or low. As a matter of fact, in the Maharashtra Saints arose from every class, tailors, cobblers or *Mahars* and preached and practised to tread on the path of devotion. When the 'privileged classes' or self-styled high-class men denied the low-born the pleasures of devotion they protested and protested vehemently. These great souls recognised no special privileges to any one class but threw open the gates to all.

(*ii*) It declares that love of all human and other sentient beings is the love of God which needs no special study of the different branches of learning, half knowledge of which tends to create egotism (अहंकार).

(*iii*) Social Service is an essential condition of sociology and ethics. Help the down-trodden, raise the depressed, feed the hungry and clothe the naked to the best of one's abilities are their mottos.

(*iv*) The path of *Bhakti* is easier to be trodden. It denotes disinterested devotion and love to God and fellow-men. It stands for the constant companionship of God and the dedication of all the actions to Him and Him alone अनन्या श्चिंयतः मां—Those that contemplate Him disinterestedly and without taking any other object in His stead are the *Bhaktas*.

(*v*) It prepared the way for political reform. The rise of the Sikhs in the Punjab and the rise of the Maratha power in Western India bear ample testimony to this fact. Social and religious reform preceded political reform the strength of which lasted only till the effects of this democratic movement were perceptible in the administration and the people in general.

(*vi*) It developed and enriched the Vernacular Literature of the Country. All the Saints preached and carried their message through the spoken language of the people. The services rendered by Tulsi Das, to the Hindi Language and the services rendered by Eknath and Jnaneshwar to the Marathi Language are typical of the effects of the Literary Renaisance which was the direct outcome of the *Bhakti* movement. In modern India. The work of Swami Dayanand the founder of the Arya Samaj, was similar in effect. Literary Revival and Social Regeneration are the *Sin qua non* of a nation's progress. Centuries ago these saints did the work of the modern educational reformers who strive after the progress of Vernacular Universities. Our Osmania University, Prof Karve's Women's University and the Gurukula University mark definite epochs in the history of Indian Education.

(*vii*) The movement does not stand for inaction. It advocates active service. All the writings of Saint Rama Dasa pointedly refer to this aspect of their actavities. Of course the social problems of those times and those of our times do differ in certain respect but the direction of their work is quite clear.

(*viii*) The path of *Bhakti* has the following methods to recommend it. They are in our literature styled नवविधाभक्ति—*Nine-fold path of Bhakti.*

(*a*) श्रवणं—Hearing of the greatness of God leading to contemplation.

(*b*) वंद्यनं—Reverence to God and for him revering the sentient beings.

(*c*) दास्यं—Disinterested service as that rendered by Maruti to sree Rama Chandra.

(*d*) विष्णोपादसेवनं—Service to God.

(*e*) कीर्तन—Singing the glories and qualities of God and endeavouring to realise them in our daily lives and activities.

(*f*) स्मरणं—Constant remembrance of Him.

(*g*) सख्यं—Seeking his constant companionship as was done by Arjuna in his relations with Krishna.

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(*h*) **अर्चनं**—His worship in spirit which should be genuine in nature and scientific and rational in methods.

(*i*) **आत्मनिवेदनं**—Self-realisation and analysis. Any one of these might with advantage be tried. They are different aspects only of one movement but their aim is identical.

This, in brief, is the message of *Bhakti*. Prahalada in times of yore, Arjuna in the Mahabarata period, the Maratha Saints in the centuries just preceding the British period in Indian History and many others in this blessed land of Sadhus and Sants lived and died for the cause May we take a leaf from the life-history of any one of these and make our lives sublime? Is it possible for us to keep the memories of these never-to-be-forgotten worthies by advancing their cause, which is, after all, the cause of our country and our religion? In what way are we trying to lay the stones on the foundations raised by these nation-builders and national heroes and completing the structure of the national edifice? If we feel that the blood which ran in their veins is flowing in ours also, let us try and do what we can to approach their ideals. Educational reformers, Social regenerators, nay even 'political' reformers, we are sure, will find something in their noble lives and nobler works to work upon. So varied were their activities, so versatile were their geniuses and so brimful were their minds of genuine patriotism.

PRESENT-DAY LACK OF IDEALISM.

(By Professor Keshavlal. L. Oza. M.A.)

The complaint of a writer in a London paper about the present-day lack of idealism is not one of those jeremiads in which verbose scribblers disport themselves when gravelled for want of "copy." A Socratic inquiry reveals some unmistakable links with the past, more especially with the Elizabethan age of joyous elation and the grotesque distortion of perspective which characterised the mentality of the ardent spirits who had either achieved greatness or had greatness thrust upon them. M. Jusserand, whose mental detachment is unquestionable, remarks on the Elizabethan worship of riches and power irrespective of any ulterior consideration Hazlitt has called attention to the clue that unravels Marlowe's outlook on life. Obfuscated with a hunger and thirst for unrighteousness, Marlowe could not help regarding human life as no more than a hideous nightmare —a doctrine of voluptuous pessimism which acquired an immense vogue in England on the appearance of Fitzgerald's elegant version of the *Rubaiyat* of Omar Khayyam. If it is permissible to ascertain Shakespear's ideas about religion by bringing together the utterances of his *dramatis personæ*, we might share Dr. Brandes' view that from *Twelfth Night* onwards, Shakespeare has carried on "an unremitting war against Puritanism, conceived as hypocrisy" and then the celebrated Danish critic proceeds to remark that "it was a consequence of his position as an actor and theatrical manager that he saw only the ugliest side of Puritanism—the one it turned towards him." Elizabethan and post-Elizabethan dramatists occasionally indulge in gibes, taunts, and caricatures of Puritans who were

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at issue with the dominant tendencies of the Renaissance, and the bland humanity of Shakespeare dissuaded him from any overt allusions of the sectarian rancour between the Puritan and the High Churchman, it was because he was dazzled by the splendour and bravery of his age and so could not bring himself to believe in the ulterior significance of life, or else he felt that the age was far too deeply "immersed in matter" to allow of a revival of the old disinterestedness of faith. With his lot cast in an age of spiritual chaos, Shakespeare felt himself—as Matthew Arnold was to feel himself later on—to be "wandering between two worlds—one dead; the other powerless to be born." On this hypothesis alone can we explain the Pythagorean silence which Shakespeare maintains on the question of faith. Verily, like his own Hamlet, Shakespeare wobbled helplessly concerning the plainest duty laid upon him, and faced with the reaction against the Renaissance, the reaction of the Catholic Revival in the South and the Puritan reaction in England, he must have felt himself impelled to the reflection. "The time is out of joint; O cursed spite, that ever I was born to set it right!" And yet he was constrained to make references, veiled it may be, to the contemporary unreasoning hostility to the Puritans for their restrictions on the people's amusements. Thus in *All's Well that Ends Well* we read—

"If men could be contented to be what they are, there were no fear in marriage; for young Charbon the puritan and old Poysam the papist, howsoe'er their hearts are severed in religion, their heads are both one.....Though honesty be no puritan, yet it will do no hurt."

In very much the same strain, the Clown in *Winter's Tale* is made to say.

"She hath made me four-and-twenty nosegays for the shearers; three-man-song men all, and very good ones; but they were most of them means and bases; but one Puritan amongst them, and he sings psalms to hornpipes."

In fact whether we may, with Dowden and Ulrici, absolve Shakespeare from all responsibility in respect of the mordant criticisms levelled against Puritanism by his characters, or whether we take the less charitable view confidently expressed by Dr. Brandes and make him an accessory to the moral and ecclesiastical differences between the papists and the reformed, there can be no manner of doubt that he was sadly deficient in the intellectual disinterestedness that was sorely needed by his contemporaries whose thoughts seldom strayed beyond the pinfold of the world of mortals.

THE ARYA SAMAJ AND THE NEW AGE.

(By Mr. Hy. S. L. Polak.)

In no country can we do without the leadership and the spiritual insight of able, independent, unselfish, single-minded, courageous men. Such giants are, however, rare and the country that produces even one in a generation is singularly fortunate. But of all the countries of the world, none is so greatly in need of the guidance and example of truly great men as India, which has so much leeway to make up in order that she may resume her proper place in the family of nations. It is but fitting, therefore, that the festival of Swami Dayanada should be adequately and intelligently

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celebrated. Like yet another great Indian of more modern times, he was a Gujarati by birth. But his name and fame spread far beyond his province and he is a national, if not indeed an international, figure. Strong and virile in physique, he was equally so in intelligence. He was unfettered by customary interpretations of dogma and tradition, and his broad humanity was poured forth upon all alike. Knowing no artificial distinction of caste, brotherhood became a reality to him as it is to few Indians even of our day, and he was undoubtedly one of the spiritual founders of modern Indian nationalism—a true nation-builder.

Men may and do differ regarding this, that, or the other feature of his teaching. But in his day he knew how to play the man. He was big and fearless, and he held to his beliefs tenaciously, not because he was an obstinate partisan, but because of the truth that was in him. He was true to himself, and was therefore incapable of littleness, meanness, and baseness. For these reasons, among many others, he is admired and revered by vast numbers, not of Indians alone, outside of the communion that he founded.

The Arya Samaj, as he created and visualised it, was a strenuous, sturdy, protestant body. It welcomed all, it excluded none who would accept it, it sought out the unhappy, the distressed, the outcast, the convert. It gave hope. It was active and positive. It was broad and human. It was however natural that, in the earlier days after Dayananda's death, it had a tendency to intolerance. Without some degree of particularism or even fanaticism, it might not, perhaps, have survived. That it has not merely survived but become a great power for good among wide sections of the Indian population is clear proof not only of the need for some such re-statement of religious truth, but also of the positive quality of that expression of truth itself. The message of the Arya Samaj is to many the message of a new life and a new hope, and therein lies its real power.

But important and far reaching as is its influence to-day, and characteristic as is its teaching, it has, it appears to me, even greater possibilities of good in the future. Its followers, under the stimulus of new ideas and a wider conception of religion and nationality, must broaden their outlook beyond the narrow limits of a tradition that may otherwise frustrate their usefulness. Science and philosophy, economics and politics, claim the full attention of the Arya Samajist equally with all other Indians. Intolerance and aggressiveness must give way to tolerance and benevolence. Religious aloofness and particularism must yield to a recognition of the good that exists in the spiritual teaching of all their great faiths. The Arya Samaj may continue to be a purifying and a leavening influence in the lives of myriads of Indians, but its votaries must remember that there are other religious and philosophical bodies that lay equal claim to be the carriers of salvation, and there ought to be between these bodies the utmost co-operation and a most generous emulation. There is as much wastage by futile competition in the sectarian world as in any other realm of human activity, and if the Arya Samaj will, it can become a brilliant exponent of the highest of all the branches of economics—the economics of religious experience.

I could wish that more of the leading spirits of the Samaj would avail themselves of the manifold opportunities of foreign travel. It is a wonderful corrective of parochialism in thought and provincialism in action. One need not lose one's identity in an appreciation of the individual excellences of others But without a broader understanding of these things, without an enlargement of secular experience, Samajists will be unable to use to the full the many occasions for making their great and noble contribution towards that glorious new India that is now in the making.

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SIDE-LIGHTS ON MANU SMRITI.

(By "Historicus".)

Characteristic Laws and Codified Usages.

II

Large Scale Production Condemned.

Industrialism is the curse of the modern age. It has not only increased unemployment, widened the gulf between the rich and the poor, led to the subjugation and systematic exploitation of whole nations as a result of dumping and over-production, produced bloodshed and warfare, but is also directly responsible for sexual immorality in as much as it has destroyed domestic industries and made the promiscuous mingling of men and women an economic necessity. It seems Manu anticipated all this and condemned large scale production in unmeasured language. Says he :—

"*Superintending mines (or factories), of any sort, executing great mechanical* works..... .....subsisting on the earnings of one's wife—(are offences to be expiated). (XI, 64).

Everybody reads every day the harrowing details of accidents in mines and about the terrible loss and shortage of life in mining districts. It is, indeed, interesting to note that Manu does not condemn all machinery, but only machinery on a large scale. If machinery lightens the work of the labourer, it is to be welcomed; if it tends to replace human labour, it is a curse to be shunned. Manu places the starting of large factories and the concentration of capital in the same category with living upon the proceeds of prostitution. This is significant. It shows clearly that Manu fully understood the ugliest of all ugly aspects of industrialism.

Non-violent non-co-operation.

Non-violent non-co-operation with injustice and high-handedness is not a new weapon forged by Gandhi It has ever been a recognised mode of obtaining redress of wrongs. All the Rishis of India advised and practised it. Manu expressly sanctions it. Says he :—

"Let him not dwell in a village where the sacred law is not obeyed, nor stay long where diseases are endemic..... .....Let him not dwell in a country where the rulers are fools, nor in one which has become subject to heretics, nor in one swarming with men who are morally degraded." (IV, 60, 61.)

Terrible Social Boycott.

Manu advises a complete social boycott of persons who have sinned against public morals. In order to make the boycott effective he lays down :—

"The *Spindas* and *Sanadakas* of an excommunicated person must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priest and teachers. A female servant shall upset with her foot a pot filled with water, as if it were for a dead person. His *spindas* as well as the *sanadakas* shall be impure for a day and a night. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son, and in his stead a younger brother, excelling in virtue, shall obtain the share of the eldest." (XI, 183—186.)

The following are the offences for which this terrible punishment is to be inflicted. (1) Assassination of a Brahman (2) Drinking of Spirituous liquours (3) theft and (4) violation of a Guru's bed. (IX, 235, 238.)

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Rights of the Poor and the needy.

Manu's philosophy of social legislation recognises that if a man can find no work and starves for that reason, society is guilty and not he. A social system which necessitates forced unemployment stands self-condemned. Moreover laws which are overstrict—in as much as they take cognisance of violation of the letter of the moral law as distinguished from its spirit—only tend to make hypocrites of men and to breed a spirit of casuistry, sophistical pleading and hair-splitting. The following laws stand unique in the history of human legislation as monuments of their author's deep insight into the requirements and demands of human nature:—

(1) "Likewise he who has not eaten (at the time of) six meals may take (at the time of) the seventh meal (food) from a man who neglects his duties, without (however) making a provision for the morrow either from the thrashing floor or from a field, or out of the house, or wherever he finds it, but if (the owner) asks him, he must confess to him that (deed and its cause).....on him (who for the reasons stated appropriates another's possessions), a righteous king shall not inflict punishment;.....".

(XI, 16, 17, 21.)

(2). "The taking of roots and fruits (from trees), of wood for a (*Yajna*) fire, and of grass for feeding cows, Manu has declared (to be) no theft.....A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined if he takes two stalks of sugar cane or two (succulent) roots from the field of another man (VIII, 339, 341).

Special privileges.

In the case of plutocracy, it is the rich that have special privileges and all the disabilities fall to the lot of the poor. A man above the rank of a *Tahsildar* is admitted to a Railway platform free of charge—even though he can afford to purchase fifty platform tickets—and the poor man, who must needs feel the pinch even if he is called upon to spend 2 pice, cannot be admitted to the station platform without payment even though he may have no money to spare and his dearest dying relative may have to be seen off. The best medical advice is tendered free of charge to the most highly-paid officials. Complimentary tickets for concerts etc. are issued not to the learned poor but the stupid rich. Manu's legislation on this point breathes forth a different spirit. In Manu's opinion, only those who are engaged in the task of conserving national culture and extending the frontiers of human knowledge, guarding the moral conscience of the community or carefully nursing in their wombs the future arbiters of the destinies of the nation are entitled to these privileges. Here is a charcteristic law:—"But a woman who has been pregnant two months or more, an ascatic, a hermit in the forest, and Brahmans who are students of the Veda, shall not be made to pay toll at a ferry." (VIII, 407).

इन्धनार्थमशुष्काणां द्रुमाणामवपातनम् ।
आत्मार्थं च क्रिया रम्भो निन्दितान्नादनं तथा ॥
११ अ० ६४ श्लोक

नाधार्मिके वसेद्ग्रामे न व्याधिबहुले भृशम् ।
नैकः प्रपद्येताध्वानं न चिरं पर्वते वसेत् ॥
अ० ४ श्लोक ६०

न शूद्रराज्ये निवसेन्नाधार्मिकजनावृते ।
न पाषण्डिगणाक्रान्ते नोपसृष्टेऽन्त्यजैर्नृभिः ॥
अ० ४ श्लोक ६१

दासीघटमपां पूर्णं पर्यस्येत्प्रेत वत्पदा ।
अहोरात्रमुपासीरन्न शौचं बान्धवैः सह ॥
अ० ११ श्लोक १८६

निवर्तेरंश्च तस्मात्तु संभाषण सहासने ।
दायाद्यस्य प्रदानं च यात्रा चैव हिलौकिकी ॥
अ० ११ श्लोक १८४

ज्येष्ठताच निवर्तेत ज्येष्ठ्यं चयज्ञनम् ।
ज्येष्ठां श्रियमवाप्नुयाद्यस्य वीयान् गुणतोऽधिक ॥
अ० ११ श्लोक १८५

प्रायश्चित्तेतु चरिते पूर्णकुम्भमपां नवम् ।
ते नैव सार्धं प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥
अ० ११ श्लोक १८६

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ब्रह्महा च सुरा पश्च स्तेयी च गुरुतल्पगः ।
एते सर्वे पृथक् ज्ञेया महा पातकिनो नराः ॥
अ० ९ श्लोक २३५

असंभोज्या ह्यसंयाज्या असंपाठ्या ऽविवाहिनः ।
चरेयुः पृथिवी दीनाः सर्वधर्मबहिष्कृताः ॥
अ० ९ श्लोक २३८

तथैव सप्तमे भक्ते भक्तानि षडनश्नता ।
अश्व स्तन विधानेन हर्तव्यं होम कर्मणः ॥
अ० ११ श्लोक १६

बला क्षेत्रादगाराद्वा यतो वाप्युपलभ्यते ।
आख्या तव्यं तुत तस्मै पृच्छ ते यदि पृच्छति ॥
अ० ११ श्लोक १७

न तस्मिन्धारयेद् दण्डंधार्मिकः पृथिवीपतिः ।
क्षत्रियस्य हि बालिश्याद् ब्राह्मणः सीदति क्षुधा ॥
अ० ११ श्लोक २१

वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च ।
तृणं च गोभ्यो ग्रासार्थं मस्तेयं मनुरब्रवीत् ॥
अ० ८ श्लोक ३३९

द्विजोऽध्वगः क्षीणवृत्तिर्न्यविशद्वे च मूल के ।
आददानः परक्षेत्रादण्डं प्राप्तु महीति ॥
अ० ८ श्लोक ३४१

गर्भिणीतु द्विमासादिस्तथा प्रव्रजितो मुनिः ।
ब्राह्मणा लिङ्गिनश्चैव न दाप्यास्तारिकं तरे ॥
अ० ८ श्लोक ४०७

BHAVABHUTI.

I

(By Pt. Jai Chandra Shastri Kavya Tirath B A.)

Mr. Harrvitz in his *Indian Theatre* gives us the following information about the poet. "Bhavabhuti was a lofty moralist, his genius was logical, restless, romantic and he was eager to leave the world better than he had found it. His father was an ecclesiastic in Berar. When the son reached early manhood, he attached himself to the then brilliant court of Kanauj. About A. D. 700, a Kashmir Army occupied Kanauj, and the victorious troops carried the prisoners of war, among them the young poet, back to their Alpine home. Bhavabhuti died in Kashmir full of years and honours. His grateful countrymen have never ceased to venerate the sweet-voiced (Shri-Kanth) poet."

He was grandson of the famous poet Bhatta Gopala and son of Nilakantha, and was born in Padmapura in Vidarbha as is clear from his own writing.

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"अस्ति दक्षिणापथे विदर्भेषु पद्मपुरं नाम नगरम्, तत्र केचित्तैत्तिरीयिणः काश्यपाश्चरणगुरवः पङ्क्तिपावनाः पञ्चाग्नयो धृतव्रताः सोमपीथिन ऋग्वरा ब्रह्मवादिनः प्रतिवसन्ति । तदामुष्यायणस्य तत्र भवतो वाजपेययाजिनो महाकवेः पञ्चमः सुगृहीत नाम्नो भट्ट गोपालस्य पौत्रः पवित्रकीर्तेर्नीलकण्ठस्यात्म सम्भवः श्रीकण्ठपदलाञ्छनो भवभूतिर्नाम जातुकर्णीपुत्रः ।

श्रेष्ठः परमहंसानां महर्षीणा मिवांगिराः ।
यथार्थनामा भगवान् यस्य ज्ञान निधिर्गुरुः" ॥

मालती माधव ।

From this passage we also come to know that Bhavabhuti was a pupil of Gyannidhi who was no other than Kumarila Bhutta as will be shown later on, and he enjoyed the title of Shri Kantha. Commenting upon this Mr. Harrvitz remarks. "The Romans celebrated the harvest festival in honor of Ceres, goddess of plenty. Her Indian name was Shri who abounds in swelling corn and ripe fruit, the sweets of mother earth. Shri as a title of distinction is betowed upon saints, because of the fullness and maturity of their spiritual experiences as well as on poets whose ripe genius and sweet eloquence entitled them to homage and reverence."

As for the locality of Padmapura, the birth place of the poet, Dr. Bhandarkar observes that it must have been situated somewhere near Chanda in Berar territory, as there live even now Maharashtra Brahmanas who belong to the Taitriya branch and whose Sutra is Apastambh. But other scholars differ from the learned Doctor in as much as there live Tailang Brahmanas even there with the same Shakha and Sutra. Pt. Jagadhara, the commentator of *Malatimadhava*, is of opinion, that Padmapura and Padmavati which is described in *Malatimadhava* as the scene of the principal events are the same. To me this view appears to be true. The place that saw the birth of the three known plays of Bhavabhuti and the period of his life in which they were composed have not been determined by the scholars as yet.

To me it seems that it was at Kashmir that the composition first saw the light. The very style "अस्ति दक्षिणापथे विदर्भेषु..... तत्र केचित्तै त्तिरीयिणः....." shows that the poet was far removed from the place of his youthful career and thus was eager to commemorate that in his works. We have ample description of Padmavati in *Malatimadhava*, which is quite sufficient to show the true site of it. In the 4th Act Makaranda says to Madhava "तदुत्तिष्ठ पारासिन्धु सम्भेदमवगाह्य नगरीमेव प्रविशावः" from which we conclude that Padmavati was situated at the confluence of the rivers para and Sindhu. The same fact has again been stated in the 9th Act.

"पद्मावती विमलवोरि विशालसिन्धु-
पारासरित्परिकरच्छलतो विभर्ति ।
उत्तुंग सौधसुर मन्दिर गोपुरादु-
संघट्ट पारित विमुक्तमिवान्तरिक्षम् ॥
सैषा विभाति लवणा ललितोर्मिपंक्ति-
रत्नागमे जनपद प्रमदाय यस्याः ।
गो गर्भिणी प्रिय न वोपलभाज भारि-
सेभ्योपकण्ठ विपिनावलयो विभान्ति" ॥

Here another river Lavana is also mentioned which clearly points out the presence of that river near Padmavati. Again in the same Act we have "अयं च मधुमतीसिन्धु सम्भेद-पावनो भगवान् भवानीपति रपौरुषेयप्रतिष्ठः सुवर्णविन्दुरित्या ख्यायते" ।

from which we know that near Padmavati another river Madumati also flowed, and at its confluence with Sindhu there was situated a temple of Shiva named Suvarnvindu. Now General Cunningham and Pt. Shiva Ram Vaman Apte hold that the town of Narvara in Malva province in Gwaliar territory bore the name Padmavati, as it is situated on Sindha (old Sindhu) and by it flow Parati (old para), Lona (old Lavana) and Madhuvara (old Madhumati).

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But Narvara can hardly be identified with Padmavati because it stands some 25 miles distant from the confluence of Para and Sindhu. Happily, Mr. Madhava Rao Venktesh Leby has found out the true Padmavati in Gwaliar territory. Between Jhansi and Gwaliar Via Agra Delhi, there is a Railway station called Dabra. A small village named Pavaya lies some 12 miles off it. The village stands at the confluence of Sindhu and Para. The rivers Lavana and Madhumati are flowing hard by it, and at a distance of only two miles is the tremendous waterfall of Sindhu which is alluded to by the poet in the following–"अयमसौ भगवत्याः सिन्धोर्दारितरसातलस्तऽप्रपातः" Just near the place where Madhuvara meets Sindhu we find a Shivalinga and a raised platform. The temple is no more there. It might have been called Suvarnvindu in Bhanabhuti's time.

Pavaya is now a deserted village, being stripped off of its former glovy. But once it was the Capital of Naga dynastv. Hundreds of coins of the said dynasty have already been found, and there are remains of buildings which existed between 1st and 8th centuries A. D. Also, a stone pillar with Brahmi characters has been found out and deciphered by Mr. M. B. Garde, the Superintendent of the Archeological Department of Gwaliar, which commemorates the erection of Manibhadra's statue, found in a dilapidated condition. The writing was carved on it in the reign of King Shivanandi, not known to History.

But the residents of Pavaya still cherish the view that it was once ruled over by the long line of mighty princes. The only question remains whether in the time of Bhavabhuti the place round Gwaliar City was included in the Vidarbha territory, which fact is far from being improbable.

As for the time of Bhavabhuti, the beginning of the 8th century A. D. can be safely assigned to him. In the 4th Taranga of Rajatarangini we have the following couplet.

"कविवाक्पतिरोजश्री भवभूत्यादि सेवितः।
जितो ययौ यशोवर्मा तद्गुणस्तुतिवन्दिताम्" ॥

It describes the defeat of Yashavarma at the hand of Lalitaditya of Kashmir, also the presence of Bhavabhuti with Vakpati and others in his Court. King Lalitaditya reigned in Kashmir from 693 A. D. to 729 A. D.

Moreover, Dr. Buhler has secured a copy of (गौड़वध) "गौड़वहो" a Prakrita Kavya by the said Vakpati. In it he has given a detailed account of Yashavarma and his defeat. Writing about the merits of his own composition in the following couplet, he clearly shows that he was a contemporary with Bhavabhuti.

The couplet runs thus.

"भवभूइ जलहि णिग्गय कव्वा मयरसकणाइव स्फुरन्ति। जस्स विसेसा अज्जवि वियडेषु कहा-पवन्धेषु" ॥

i. e., in whose composition the merits shine like the sprays of nectar in the form of the poetical works of Bhavabhuti ocean."

Besides Pt. Madhava Rao Venkatesh Leby has secured a Mss. of *Malati Madhava* in Bombay. In it is written "भट्ट-कुमारिलशिष्य भट्ट भवभूति" Also in the introduction of *Gourabadha* we find it written that a copy of the Mss. of *Malatimadhava* has been found in Indore in which occurs the following clause "इति—कुमारिलशिष्य कृते" Therefore "ज्ञाननिधि" should be identified with Kumarila Bhutta.

Now Kumarila flourished in the end of the 7th century, therefore Bhavabhuti should be placed in the beginning of the 8th century.

Again, according to *Shankara Digvijaya* the Acharya Shankara visited Raja Shekhara the author of the *Viddhashalbhanjika* and *Balaramayana* &c. In the *Balramayana* he writes—

"वभूव वल्मीकभवः कविः पुरा
ततः प्रपेदेभु विभर्तृमेदुताम्।
स्थितः पुनर्यो भवभूति रेखया
स वर्तते सम्प्रति राजशेखरः" ॥

From this we understand that Rajashekhara lived towards the end of the 8th century which was also the time of Shankara. Therefore

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Bhavabhuti may be safely located in the beginning of the 8th century.

The famous Bhutta Bana flourished in the middle of the 7th century. He has cited the names of the prominent poets prior to him. The name of Bhavabhuti does not occur in that list. Therefore it is reasonable to conclude that Bhavabhuti lived after Bana.

Only three plays are found which render the name of Bhavabhuti immortal. But in *Sharangdharapadhiti* we find a couplet ascribed to Bhavabhuti which is as follows—

"निरवद्यानि पद्यानि यदि नाट्यस्य कांक्षति।
भिक्षु कन्था विनिक्षिप्तः किमिक्षुर्नीर सोभवेत्" ॥

Now this couplet does not occur in the known three plays of Bhavabhuti, so the poet perhaps wrote some other work too.

CONTEMPORARY THOUGHT REVIEWED.

THE NAGPUR CONGRESS.
IMPORTANT RESOLUTIONS.

The New Creed.

"That the object of the Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means."

Non-Co-Operation.

Whereas, in the opinion of the Congress the existing Government of India has forfeited the confidence of the country;

And whereas the people of India are determined to establish Swaraj;

And whereas all methods adopted by the people of India prior to the last special sessions of the Indian National Congress have failed to secure due recognition of their rights and liberties and the redress of their many and grievous wrongs, more specially in reference to the Khilafat and the Punjab;

Now this Congress, while reaffirming the resolution on non-violent non-co-operation passed at the special session of the Congress at Calcutta, declares that the entire or any part or parts of the scheme of non-violent non-co-operation with the renunciation of voluntary association with the present Government at one end and the refusal to pay taxes at the other, should be put in force at a time to be determined by either the Indian National Congress or the All-India Congress Committee and that in the meanwhile, to prepare the country for it, effective steps should continue to be taken in that behalf.

(*a*) by calling upon the parents and guardians of school children (and not the children themselves) under the age of 16 years to make greater efforts for the purpose of withdrawing them from such schools as are owned, aided or in any way controlled by Government and concurrently to provide for their training in national schools or by such other means as may be within their power in the absence of such schools.

(*b*) by calling upon students of the age of 16 and over to withdraw, without delay, irrespective of consequences, from institutions owned, aided or in any way controlled by Government if they feel that it is against their conscience to continue in institutions which are dominated by a system of Government which the nation has solemnly resolved to bring to an end and advising such students either to devote themselves to some special service in connection with the non-co-operation movement or to continue their education in national institutions;

(*c*) by calling upon trustees, managers and teachers of Government, affiliated or

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aided schools and municipalities and local boards, to help to nationalise them :

(*d*) by calling upon lawyers to make greater efforts to suspend their parctice and to devote their attention to national service, including boycott of law courts by litigants and fellow-lawyers and the settlement of disputes by private arbitration ;

(*e*) in order to make India economically independent and self- contained, by calling upon merchants and traders to carry out a gradual boycott of foreign trade relations, to encourage hand-spinning and hand-weaving and in that behalf by having a scheme of economic boycott planned and formulated by a committee of experts to be nominated by the All-India Congress Committee ;

(*f*) and generally inasmuch as self-sacrifice is essential to the success of non-co-operation, by calling upon every section and every man and woman in the country to make the utmost possible contribution of self-sacrifice to the national movement ;

(*g*) by organizing committees in each village or group of villages with a provincial central organisation in the provincial cities of each province for the purpose of accelerating the progress of non-co-operation ;

(*h*) by organizing a band of national workers for a service to be called the Indian National Service ;

(*i*) by taking effective steps to raise a national fund to be called the All-India Tilak Memorial Swarajya Fund for the purpose of financing the foregoing national service and the non-co-operation movement in general.

This Congress congratulates the nation upon the progress made so far in working the programme of non-co-operation, specially with regard to the boycott of Councils by the voters and claims in the circumstances in which they have been brought into existence that the new Councils do not represent the country and trusts that those who have allowed themselves to be elected in spite of the deliberate abstention from the polls of an overwhelming majority of their constituents will see their way to resign their seats in the Councils and that if they retain their seats in spite of the declared wish of their respective constituencies in direct negation of the principle of democracy, the electors will studiously refrain from asking for any political service from such councillors.

This Congress recognises the growing friendliness between the police and the soldiery and the people and hopes that the former will refuse to subordinate their creed and country to the fulfilment of orders of their officers and by courteous and considerate behaviour towards the people will remove the reproach hitherto levelled against them that they are devoid of any regard for the feelings and sentiments of their own people.

And this Congress appeals to all people in Government employment, pending the call of the nation for resignation of their service, to help the national cause by importing greater kindness and stricter honesty in their dealings with their people and fearlessly and openly to attend all popular gatherings whilst refraining from taking any active part therein and more especially by openly rendering financial assistance to the national movement.

This Congress desires to lay special emphasis on non-violence being the integral part of the non-co-operation resolution and invites the attention of the people to the fact that non-violence in word and deed is as essential between people themselves as in respect of the Government, and the Congress is of opinion that the spirit of violence is not only contrary to the growth of a true spirit of democracy but actually retards the enforcement (if necessary) of the other stages of non-co-operation.

Finally, in order that the Khilafat and the Punjab wrongs may be redressed and Swarajya established within a year this Congress urges upon all bodies, whether affiliated to the Congress or otherwise, to devote their exclusive attention to the promotion of non-violence and non-co-operation with the Government and inasmuch as the movement of non-co-operation can only succeed by complete co-operation amongst the people themselves, this Congress calls upon public associations to advance Hindu-Moslem unity and the Hindu delegates of this Congress call upon the leading Hindus to settle all

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disputes between Brahmins and non-Brahmins, wherever they may be existing, and to make a special effort to rid Hinduism of the reproach of untouchability and respectfully urges the religious heads to help the growing desire to reform Hinduism in the matter of its treatment of the suppressed classes.

Exchange.

Whereas his Majesty's Government and the Government of India, by bringing about an unprecedented rise in Indian sterling exchange and issuing reverse councils in wanton disregard of Indian opinion, as expressed in the minority report of the Currency Committee, to the enormous and serious loss to the Indian export trade, have pursued a ruinous policy conceived in the interests of British manufacturers with the result that Indian trade and commerce have been entirely unsettled and dislocated while the British Treasury has been relieved of a substantial part of its indebtedness to India and the British capitalists and manufacturers have been given enormous opportunities for dumping into this country goods which could not find their old markets in Germany and other countries, this Congress calls upon the British Treasury to make good this loss and further declares that importers, merchants and dealers in British goods will be entirely justified in refusing to complete their contracts at the present rate of exchange.

Further this Congress appoints a committee to be named by the All-India Congress Committee to take steps to deal effectively with the situation.

The Duke of Connaught's Visit.

That this Congress is of opinion that, in pursuance of the policy of non-co-operation, the people of India should refrain from taking any part in the functions or festivities in honour of H. R. H. the Duke of Connaught during his forthcoming visit to India.'

Land Acquisition Act.

'That this Congress invites the attention of the public to the policy pursued by the Government in the different provinces of India of forcibly acquiring lands on a large scale in the interest of capitalists, and especially foreign capitalists, by the reckless and unjustifiable use of the Land Acquisition Act, and thus destroying the hearths and homes and the settled occupations of the poor classes and land-holders, and is of opinion that it affords further grounds for non-co-operation against the Government. This Congress further appeals to the Indian capitalists concerned, and calls upon them to avert the impending ruin of the poor peasants.'

Miscellaneous.

"That this Congress places on record its sincere sympathy with those political persons who have been arrested and imprisoned with or without regular specification of charge and open trial, and who are still detained in prison as state prisoners, or whose freedom of movement and association are still restricted by executive order, and this Congress expresses the hope that their devotion to their country and the hope of early attainment of Swarajya, which will render these acts of injustice impossible, will sustain them in their personal trial.'

This Congress extends its hearty support to the Indians in East Africa and South Africa in their heroic and noble struggle against the treatment meted out to them, a treatment that threatens their social, economic and political ruin, by the Governments of East Africa and South Africa. This Congress approves of the policy of peaceful non-co-operation initiated by the Indians of East Africa with a view to securing complete equality of treatment alike in law and in practice.

This Congress is painfully aware of the fact that in the present enslaved condition of the peoples of this country it cannot give protection to their countrymen in Fiji who have been so inhumanly treated by their Government and planters as to result in the enforced return of the poor men and women who had made Fiji their home.

This Congress considers that the helplessness of the nation in the matter of treatment of Indians in the British Dominions overseas is a clear demonstration of the necessity of non-co-operation for the establishment of Swarajya.

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This Congress places on record its grateful appreciation of the valuable and selfless services rendered and being rendered by Mr. C. F. Andrews to the cause of indentured Indians in Fiji and elsewhere and the Indian settlers in East and South Africa.

This Congress condemns the Government for its callous disregard of the immediate needs of the Indian people in preference to its policy as regards the exportation of food-stuffs in spite of famine conditions prevailing, and in order to mitigate the disastrous consequences thereof this Congress advises the traders not to export food-stuffs (particularly wheat and rice) and further advises the producers and the public not to sell such food-stuffs to traders and agencies or help in any way the export of these stuffs.

CURIOSITIES OF HINDU EPIGRAPHY.

Mr. V. S. Sukthankar writes informingly on the above subject in the November-December number of the *Asian Review*. The following extracts from the article will, doubtless, be read with interest by our constituents :—

No list of Indian epigraphic curiosities can be complete without a mention of the monumental slabs from Central India on which lengthy poems and dramas have been engraved by royal patrons of literature and the fine arts. Bhoja (ca 1050 A. D.), king of Dhara, was not only an enlightened patron of learning but himself a writer of some ability. Works on poetics, astronomy, architecture, and other subjects are attributed to him. Let into a wall of a building which in his time had probably been an academy of some sort were found inscribed slabs which are monuments of colossal industry and superb workmanship. First we will describe an inscription of eighty-three lines, which comprises two poems in a Middle Indian dialect containing together 218 couplets. The engraving has been done with such neatness and precision that this lithic record may rank as the most remarkable specimen of the stonecutter's art of all times. The slab of polished black stone on which the record is incised measures roughly 5 feet 8 inches by 5 feet. It was found set up with the writing facing inwards in a wall of a Muhammadan mosque into which the academy of Bhoja was in subsequent times converted. The peculiar orientation of the slab was the work of the Muhammadans who had usurped the Hindu building for their own purposes, and, as remarked above, converted it into a mosque. The Hindu engraving was a work of the *kafirs*, i. e. the infidels, and as such could naturally not find a place in the House of Allah. The bigoted iconoclasts were fortunately not blind to the value of a massive slab of polished stone, nor to the uses to which such a slab could be put. They replaced the slab in its original position with the inscribed face turned inwards, in which position it remained until a mere chance revealed a few years ago what was on the reverse of this slab as it then stood fixed in the wall of the mosque, and the massive block of stone was turned over once again so as to expose the inscribed surface.

An inscription bearing a strong family resemblance to the preceding and containing a fragment of a drama was engraved in the reign of another mediaeval Hindu king, by the name of Arjuna, who was a descendant of Bhoja of Dhara mentioned in the last paragraph. Arjuna was apparently as great a lover of the *belles lettres* as his illustrious ancestor, and he also has the distinction of causing the *chef d'œuvre* of his favorite court-poet to be committed to writing in indelible letters. The slab on which this inscription is engraved was found set up in the same mosque, and like the other with the writing facing inwards. The slab was taken out in 1903 and is now kept framed at the mosque. The inscription, which is perfectly intact, consists of eighty-two lines of writing and comprises the first two acts only of a four-act drama in Sanskrit and Prakrit. It is to be presum-

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ed that the remainder of the play was set down in the same manner on another slab, but this other slab has not been recovered. It is interesting to note that the prologue of the record implies clearly that the play was enacted in the presence of the royal patron who had subsequently caused it to be engraved on stone. As the hero of the drama is no other than the king himself, it appears to be a reasonable presumption that the plot of the drama is not without a historical basis. The little fragment may thus with some probability be regarded as reflecting a more or less faithful picture of the court-life of the times.

At Ajmer in Rajputana we have stone inscriptions which contain the fragments of two other Hindu dramas in Sanskrit and Prakrit. The inscriptions are set down on four slabs of polished basalt. The slabs include together 156 lines of writing and measure respectively: 3 feet by 1 foot 10 inches, 3 ft. 6 ins. by 1 ft. 11 ins., 3 ft. 2 ins. by 2 ft. 2 ins., 3 ft. 4 ins. by 2 ft. The technical execution is faultless. The dramas deal with the exploits of a mediaeval king of Rajputana, and are dated in a year corresponding to 1153 of the Christian era.

The fascination which the study of grammar has at all times exercised over the Hindu mind has materialised itself in one instance in the preparation of certain engravings consisting of alphabetical charts and inflectional terminations of nouns and verbs. One scheme—the simpler of the two—takes count of the letters of the alphabet and nominal terminations; while the other is devoted to verbal terminations exclusively. The first series is arranged so as to form a figure representing a serpent, the letters of the alphabet forming the body of the serpent, and the terminations its tail: The second series is a more complicated scheme including two intertwining serpents so arranged that the elongated bodies of the serpents cut each other at regular intervals and form little meshes in which the terminations are pigeonholed. In passing it may be pointed that the Hindus have from the earliest period of their cultural existence shown their predeliction for a systematic study of the grammar of their own dialects. Not only did they at a very early stage work out an alphabet which now ranks, in the opinion of those who are qualified to speak on the subject, as the most scientific alphabet in general use at the present day, but they also perfected the science of grammar to an astonishing degree. The masterly way in which the Hindus formulated and solved grammatical problems has called forth unqualified words of praise from modern workers in the same field; and it is not an exaggeration to say that the Hindu grammarians had in some measure anticipated the results of the modern science of comparative philology. In fact it was the study of Hindu grammar which gave the initial impetus to the evolution of the modern methods of linguistic analysis. The above inscriptions, which on palaeographic and other grounds may be assigned to the eleventh century, must have been set up in a grammar school of the period to which they belong, no doubt with a view to place the important factors of Sanskrit grammar constantly before the eyes of the junior students. There are replicas of these engravings of two or three places in Rajputana and Central India.

We will now proceed to the notice of a curious little archaic record inscribed on a wall of a temple in Central India, which quoting a veterinary authority enumerates the average duration of life among a number of domesticated quadrupeds. It is worthy of note that the respective ages assigned in this inscription to the different animals are in remarkable accord with the modern estimates of longevity of these animals. It should be borne in mind that exact records regarding the longevity of mammals are remarkably few. The existing records are besides mostly those of animals in captivity, which must differ to some extent from those of the same animals in a free state of existence. The first animal in our list is the Indian elephant. Elephants are usually supposed to be capable of reaching great ages: our

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record assigns a hundred and twenty years o a healthy elephant. Actual records pparently do not reach above thirty or orty years. Our inscription further assigns thirty-two years to the horse, which is in fair agreement with the limit of thirty to thirty-five which is mentioned as the average duration of life of horses and zebras. Domestic cattle may, as is well-known, live from twenty-five to thirty years, and we find that our record assigns twenty-six years to cows and domestic buffalos. There appear to be no exact records of the duration of life of camels. In the absence of these it is interesting to note the age limit twenty-five which we find in this text for these animals Sheep and goats live from twelve to fourteen years, and deer are reputed to live longer than sheep. Accordingly we find in our inscription rams and goats and deer classed together as animals which attain the age of sixteen years. Even dogs have received a notice in our table of longevities. The duration of their life is set down as twelve, which figure is perhaps just a little too low.

In conclusion we will devote a few lines to the description of a record which is perhaps the only one of its kind in the world, and is certainly the only one of its kind in India. The inscription which is written in characters of the seventh century, is engraved on a massive block of stone situated within the confines of a remote Independent Native State in South India. It consists of nothing less than the text of notes of seven typical modes (*ragas*) of Hindu music arranged for the Indian lute! The record runs into thirty-eight lines, and refers to itself as the composition of a certain king, intended by him for the use of his pupils. A work scientifically tracing the history of Hindu music is yet a desideratum. This inscription which has preserved unimpaired the music of thirteen hundred years ago is a mine of reliable information for the historian of Indian music. The significance of many of the symbols used in this record is still involved in obscurity. We are moreover in the dark on the subject of the exact scale of notes which was then in use. Thus some pioneer work is necessary before we shall be in a position to do full justice to this remarkable find But once the key to a satisfactory interpretation of this record is in our hands, the inscription may safely be relied upon to yield its secret of the forgotton melodies of a bygone age.

PROFESSOR BAL KRISHNA IN LIVERPOOL.

We have received the following for publication :—

October 26. Professor Krishna of the Gurukula, Hardwar, India, addressed a meeting of the Liverpool Branch of Britain and India. He took for his subject the *Economic condition of India*. He shewed that owing to the decay of the manufactures the people of India were drawn to agriculture which represented now their main industry. The land was thus made to support far more people than it could, with the consequence that a large proportion of the agriculturists were insufficiently fed. In the opinion of the lecturer the chief remedy was to revive the other industries for which India was once so famous. Substituting machinery for hand work, the industries to be village rather than urban, the motive power for the machinery being obtained from rivers and canals. He also thought that the practice of agriculture should be carried out on a more scientific basis than was done at present—the implements being driven by machinery rather than by hand or cattle labour. India could only take her rightful place among progressive nations by making herself their equal in material matters.

The lecture was followed by a lively discussion. Several members deplored the necessity of India's entering into material competition with other nations, but they were not able to show how else her present disastrous condition could be altered for the better. The points raised by the lecturer were incontrovertible.

On October 27. Prof. Krishna addressed the Literary Society of Pembdhe Chapel on the Hindu conception of Godhead. He

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shewed that according to the Vedas, which he as a member of the Arya Samaj held to be divinely inspired, there were 3 Separate Entities, God, the soul and matter. Each being uncreated—eternal. God was Omnipotent, Omniscient and Omnipresent, it was therefore impossible that he could be incarnated in any one form. He is in every soul but never can be limited to any one soul. The soul interacting with matter as a result of laws which proceed from God produces life. Every sentient thing therefore possesses soul, when soul leaves matter the latter is dead, but the soul passes on to other forms of matter untill it has worked out its salvation. It then enters a state of bliss. The Hindus were the first to postulate the Fatherhood of God, and the brotherhood not only of man but of Every Sentient thing. The lecture was followed by questions in the course of which the lecturer was able to further elucidate these great conceptions. Some criticisms were made about the philosophy of the Vedanta, which is a later conception than the one expounded by the lecturer. Some of the audience attacked these conceptions but there was no criticism advanced which the lecturer could not refute.

On October 28. Prof. Krishna addressed the weekly Social meeting of the Church of Humanity on "Some Socialistic Experiments in Education in India." He first shewed the system of Education as presented in Ancient India, *viz.*, the giving up of children after the age of 7, by their parents to teachers with whom these children lived away from town untill they reached the age of 25 years when they returned to worldly life to become householders. During their period of student life they were all absolutely equal, whether they came of rich or poor parents—of high or low caste. Before they entered the life of the world they chose what station in life they would like to occupy and it often happened that sons of Brahmins chose to become warriors or merchants, whilst sons of parents of lower castes chose to become Brahmins and so forth. When they reached the age of 50, they then gave up the worldly life, leaving their heirs to carry on their work and they returned into the forests to meditate. After having meditated for a certain number of years they went back into the world as preachers and teachers. Having no abiding place, no worldly possessions and only one object in life to preach the truth that had been revealed to them during their period of meditation. In modern days an attempt has been made to revive what was best in this Ancient System. An Institution has been started at Hardwar, situated in the Punjab at the base of the Himalayas in which boys of every caste and creed are educated from the age of 7 untill they grow up. No distinction is made between them. All are equal, when they are fitted to take their place in the world they are thoroughly equipped for the work they have chosen to do. After the lecture was concluded a discussion followed, during the course of which it was evident that some of the audience could not appreciate the necessity of the withdrawal of the student from the life of the world and how the breaking of all social ties after the age of 50 was needed. The Lecturer, however, shewed conclusively that each period of life called forth the qualities demanded by the conditions, and that what was required in one was not needed in another.

NATIONAL EDUCATION IN GUJRAT.

The following from the *Maharatta* will show what the first fruits of constructive work in connection with educational non-co-operation are:—

The University and the College, being in infancy, seem to be rolled into one. Both are lodged in the same building; the Vice-Chancellor of the University is also the Principal of the College; the professors of the College are the members of the Senate. But there is nothing wonderful or derogatory in it. All undeveloped organisms are in the same amorphous state and it is only as time passes that differentiation of functions and organs sets in. For the present the College is located beside the Sabarmati in a small, silent but good-looking bungalow, surrounded by tall shady trees overlooking it and beautifying the whole aspect. As soon as we step into the premises we realise that we hsve entered a *National* institution. National in spirit no less than in from. The classes being conducted on National ground unpolluted by the

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pomp and circumstance of modern civilisation, the common root carpeted all over in a truly National way, the professors clad in scrupulously Swadeshi white garments, all these combine to fill the spectator with a reverential awe and a spirit to be experienced only in the hermitages of sages of yore. The professorial staff consists of eleven professors to be shortly reinforced by three or four more. Suffice it to say that the College can bear comparison with any Government college in point of efficiency and competency of professors. On the roll there are about 80 names and the number is likely to run into at least a century ere long. For the time being, the curriculum of the Bombay University *mutatis mutandis* is kept up only a few changes necessary for giving the whole a National aspect being made. The greatest of them is the introduction of Gujerathi as the medium of instruction from the first standard upto the B. A. class. Gujerathi is compulsory throughout and for the First Year in Arts Class Political Economy also has been prescribed. Most of the members of the College staff being non-Gujerathis, a special class in Gujerathi for them is taken. This is, in brief, the objective part of the College. The observer of the subjective part is struck, more than anything else, by the earnestness about National education and the burning zeal for Swarajya that appear engraven on every face in the institution.

To turn to National High Schools. The biggest High School that has got itself divorced from Government is the Proprietory High School of Ahmedabad. It is now eleven or twelve years since the foundation of this ideal institution was laid by two Gujrathi gentlemen who left off Government service in utter disgust. The history of the High School since that time is a record of continuous and uniform progress. In the percentage of passes at the Bombay University Matriculation Examination the school was never below the third rank. With this brilliant career the whole institution was nationalised on the 8th of October. Before this remarkable date the school contained 1530 students. After it, to the wonder of all, only about 250 students left and those too mostly from the topmost class and some Parsis from among the lower standard boys. Now that the first wave has subsided, no more withdrawals are expected. From the beginning the institution took no grant from Government. At the present moment it is self-supporting and even if more students leave it and the credit side diminishes the founders are bent upon carrying it on in its usual efficient fashion. The fees too are not unusually high. The system of teaching, the discipline of students, the library and the laboratory, all these are perfect beyond cavil. Another institution which has been Nationalised is the Model High School of Ahmedabad. The pre-Nationalisation strength of the High School was 600 and the number was reduced only by 60 as a result of disaffiliation. The Coronation High School of Nadiad with about 300 students is transformed. The Lokamanya Rashtriya Shala of Surat has on its roll some 150 students. Ankleshwar, Godhra, Sabarmati also claim each at least one National institution. Nor is the list yet exhausted. Several Vernacular and Anglo-Vernacular schools in different places such as Nadiad, Mehomdabad, Broach, Talsana, Jambusar, Kalol, Dhundakuwa, Sarsavni, Abrama have either been transformed into National institutions or have been newly started. In some places even National primary schools have begun to work. This story of the movement of National education shows that the movement in Gujerath is all-sided extending to all classes of students.

DEGRADERS OF THE CHRISTIAN PULPIT.

We take the following from *The Literary Digest* dated October 30th, 1920.

Lurid Advertising cheapens the Church to the level of a side-street show, and the minister who must resort to slang and the stunts of a county fair in order to get an audience would seem to place little dependence in the power of the Gospel, lay writers to the religious press complaai. Whistling women, free lunches, shady politicians posing as brilliant statesmen, moving pictures with an inoffensive smear of religion on them, represent some of the offerings in church notices observed by a layman who writes of them to *The Continent* (Presbyterian). "And the topics of the sermons!" he exclaims. "What poor, benighted heathen would even guess these performances had anything to do with Christianity?" These are church notices he observed in a Western paper: "Has God Got Your Number?" "The Wild-West Man"; "The Man in tke Moon"; "Pussy-cat, Pussy-cat, Where Have You Been?" "A Wonderful Invention—a Lunch Box, Hand Mirror, and Bath tub in One." The authors of these catch-phrases, we are told, are Presbyterians, Baptists, and Methodists, "all men of prominence in their respective denominations," On the other hand.

"Happily there are hosts of ministers who are upholding the dignity of the Church, who are above this miserable vulgarization of religion, but the number of those who fill the church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The church page is beginning to suggest a riot of department-store bargain-counters-a printers' ink scramble for business. It is beginning to be a noisome, indecent reek of commercialism.

"What shall we do with these degraders of the Christian pulpit? We must either correct them to a belief in the power of the Gospel of Christ, or, in the event of our failure to do this, escort them out of the Gospel ministry."

W. C. E. Newbolt notes in the London Post with accents of despair that slang has invaded the pulpit. "We hear in sermons, in close juxtaposition with the most sacred things, the words and

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the phrases common in the camp and barrack, which the army chaplains brought home with them." And now "an oath or a profanity is not unknown; it adds point to the discourse, and wakens the languid interest of the audience."

Now that Christianity has lost its hold upon the mind of the educated, the ministers of the Gospel have to adopt queer makeshifts.

REVIEWS AND NOTICES.

(By Mr. Harish Chandra M.A.)

The Heart of the Bhagavad-Gita by Lingesha Mahabhagavat now His Holiness Sri Vidya Shankar Bharati Swami Jagadguru Skankaracharya of Kawn and Sankeshwar. Printed by Messrs. Srinivasa Varadachari & Co., 4 Mount Road, Madras, Published by Professor A. G. Widgery, the College, Baroda. Price Rs. 2-4-0.

The book forms the third number of the *Gaekwad Studies in Religion and Philosophy* and has a foreword by Prof. Widgery, the learned publisher, which is not only a survey of the book but an admirable appreciation of it as well.

The learned author in the words of the publisher has discussed the question "What is the value of the Gita as a guide to practical life"? and he has achieved marvellous success in his task. In fact he has put before us the heart of this grand philosophy, in a manner which not only commands our speechless admiration but makes us fully grasp it, and utilise it in our life.

In all the commentaries that have been written on the Bhagavad-Gita stress has always been laid only on one of the four ways of reaching the goal; the way that appealed most to the particular commentator. But here it has been clearly shown that the Gita does not solve the problem simply for one kind of individuals but for all the four chief types of mind in this world. The path through work or love or concentration or knowledge leads but to the same ideal and by following any of these one can make his life a success and achieve the end

The author has also fully rebutted the arguments that are advanced by many of the Western philosophers to show that work without attachment is impossible or that the ideal preached therein is pernicious and harmful. Again as is sometimes asserted that the Gita teaches us to leave the world and lead a secluded life is shown to be quite false. The true renunciation that the Gita requires us to practise is something higher and nobler—a renunciation of the world while still remaining in the world, an absolute indifference to the joys and pleasures of this world. Again the critical analysis of the technical philosophy of Kshetra and Kshetrajna (the objective and the subjective) is very remarkable. In short this book is a very valuable addition to the modern literature in English which helps the English reading people of the country in understanding, admiring and appreciating the renowned philosophy of our ancient *dharma*.

Goods and Bads by A. G. Widgrey M.A., Professor of Philosophy and of the Comparative Study of Religions, The College, Baroda. Price Rs. 3.

This book is also named 'Outlines of a Philosophy of Life.' The author says that by philosophy he means "a general view of experiences on all sides, with special

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reference to experience as involving processes related to human ideals." He remarks that "it is an attempt to come to as comprehensive, clear and consistent an understanding as possible of the nature of life as it is actively lived, to bring order and harmony into the value of ideas, feelings and activities."

Goods are those experiencas which attract, which we would undoubtedly preserve, repeat or continue.

Bads are experiences which repel and which we should get rid of and not repeat.

Values are all goods and bads. They are intrinsic, if the experiences in themselves are goods or bads, apart from any reference to experiences other than themselves; and extrinsic which are experiences which are good or bad on account of their relation to intrinsic goods or bads. These values are discussed under the five headings of Physical Values, Intellectual Values, Aesthetic Values, Moral Values and Religious Values. In the end the author shows that a progressive soul seeks and finds out a unity in these experiences--- a unity in his life and the world.

The book is useful when agnosticism and scepticism are in vogue and when materialism is leading the way, showing how these empty names are misleading us: the Epilogue is important, for it clearly reminds us that humour also is a most essential part in making our life successful. The style is lucid and the book more interesting than many others on the subject.

The Scope and Aim of Education in our Rural Schools by Vepa Varahanarsunham. Printed at the V. R. C. Press, Vizag apatam.

This tract shows the extreme inutility of the present system of education and gives us a detailed constructive scheme of reform. The example of this writer may well be followed by educationists in other Provinces, who, instead of only trying to enforce all the recommendations of the Sadler Commission, should give practical help in making the system of education more useful and healthy by putting before us such practicable and constructive schemes.

ARYA BHASHA (HINDI.)

We have received the following from Swadhyaya Mandal, Aundh (Satara District) by Pandit Shripad Damodar Satyavalekar.

(1) बालकों की धर्म-शिक्षा Part I and II. Price 0-1-0 and 0-2-0 respectively. They contain extracts out of the Upanishadas as well as from the Vedas annotated in the simplest diction possible and hence precious for those who want their children to learn a little of their religion. From a moral point of view they cannot but be most invaluable.

(2) "रुद्रदेवता का परिचय" and (3) ऋग्वेद में रुद्र देवता, Price 0-8-0 and 0-10-0 respectively. They form the first and third volumes of the series called देवता-परिचय-ग्रन्थ-माला. Both of them are scholarly works. In the first the author tries to prove that Rudra is a symbol for the Force of Motion in this universe. In the second he has taken all the *Mantras* of the Rig Veda having Rudra in them and given an exposition of those *Mantras*. They may not be very interesting for the average reader, but for the scholars of Vedic research they lead the way.

(4) "पुरुष-मेध-प्रकरण" अथवा मनुष्यों की सच्ची उन्नति का सच्चा साधन (पूर्वार्ध) Price Rs. 1-0-0. This belongs to the series यजुर्वेद का स्वाध्याय being an exposition of the 30th *adhyaya*. This pamphlet is important for it clearly proves that पुरुष मेध does not at all mean human sacrifice. The word मेध is fully explained. The latter portion of the book contains practical instruction from the Veda helping us in making our life progressive and more spiritual.

(5) "सर्व-मेध-यज्ञ" (पूर्वार्ध) "सर्व-पूज्य की पूजा" अर्थात् "एक ईश्वर की उपासना" Price

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0-8-0 This is another of the same series, being an exposition of the 32nd *adhyaye* of the Yajur Veda. Again in this Chapter of the Veda, it is shown, that it is not a wholesale sacrifice that is preached, but the worship of the Divine one. It also tells us how it is that so many epithets are used for Him and how a man can ultimately hold communion with the Almighty.

(6) **"सच्ची शांति का सच्चा उपाय"** Price 0-8-0. It also belongs to the same series—an exposition of the 36th Chapter. It teachers us how true peace can be truly obtained.

These pamphlets on Vedic literature are unique creations of the day. They are instructive as well as inspiring. Will it not do good to the country—and to the world at large—if some energy were directed in this direction also? To unearth the oldest literature of the world and to put it before the public in a form in which it may easily be accessible and intelligible to an ordinary educated man will in itself be a glorious achievement; besides its value in the realm of literature is great.

(7) **वैदिक राज्य पद्धति** Price 0-2-0. This is the first book of the series called **आर्ष-मनिबन्धमाला.**

The author here gives us selections out of the Veda dealing with the subject of Kings and Government;—what governments are recommended and how are the people to be governed. The modern politician also may find things therein that are not only interesting but also instructive and useful.

(8) **मानवी आयुष्य** Price 0-4-0. This is the second book of the series. It is a paper on "A Man's Age." It compares the age that the Indians used to reach in old times with that of the people of to-day and describes the way in which one can attain one's natural age according to the Vedas. It is a book of immense practical value for all

प्रास-पुञ्ज *by Narayan Prasad Betab Price 1-0-0. Can be had of the author.* The name of the book sounds strange. It is a treatise on Hindi prosody, dealing specially with rhyme. The author being a famous dramatist and poet—the author of the popular play of the Mahabharata and the Ramayana—this book will soon gain favour specially with those who are fond of the art of Hindi poetry.

URDU.

Lanka-pati Ravan Part I by Pandit Vidyaratan Parashar. Price 0-2 0.

Of late there has been a tendency, amongst the Brahamans specially, to prove that Ravana is not the demon-god as depicted in the Ramayana but a learned Brahaman having nothing against him even in the epic. We cannot here enter into a discussion about Ravana's character, but this pamphlet seems to be nothing else but an echo of Brahamanic egoism.

EDITORIAL REFLECTIONS.

THE NAGPUR CONGRESS.

The Nagpur session of the Congress was, indeed, an epoch-making session. It was epoch-making in more senses than one. In the first place the number of delegates was the highest ever recorded. The number of visitors, too, was unprecedentedly large. The

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enthusiasm evoked was, indeed, unparalleled in the modern history of constitutional fight for freedom in this country. India is surging with the currents and cross-currents of a new life. Self-conscious India demands her birth-right. She does not crave for a boon on bended knees. On the contrary in terms of dignified indignation she asserts her grim determination to get back forthwith what no power on earth has any moral or legal right now to withhold from her. The Punjab and the Khilafat wrongs had roused her slumbering and dormant self-respect and no fair promises, pledges worded in grandiloquent language, proclamations drafted by clever ministers and foisted upon people in the name of a sovereign whom constitutional usage has reduced to the position of a majestic and magnificent symbol of the patched up unity of divided counsels and conflicting standpoints or declarations of policy which can always be variously explained and explained away by "servants" of the crown will satisfy indignant and awakened India urged onwards at once by the inspiring example of a glorious past and the entrancing vision of a future still more glorious. This is the present mood of India. And any casual visitor could read it in the faces of the delegates, in the mottos that decorated the pandal, in the oil paintings and drawings that one could see all round the platform, in the severely simple and rigidly ascetic garments which distinguished the leaders from the mass of delegates, in the speeches, the whispered talks and other outward expressions of the strong and irrisistible current of the stream of national life that has overflown its banks and distributed itself into a thousand channels of national activity.

Another feature that struck even the least discerning and the most unobservant was that the demeanour and attitude of the thousands that had assembled at Nagpur to push forward their country's destiny clearly demonstrated that the age of leaders had passed away giving place to the era of a Dictator.

The President of the Congress was not the people's idol, nor was his the heart that mirrored forth the budding and pulsating aspirations of rejuvenated India or his the utterance that gave a voice to the people's *soul*. A president there was for form's sake, but like his predecessors he was not there to *guide* the deliberations of the Congress or to shape its resolutions. He was, there, merely to keep order. He was more like the Speaker of the House of Commons than the President of the United States of America. Even more than the Calcutta Congress the Nagpur Congress was a Gandhi Congress *par excellence*. It is no use blinking the patent fact that Gandhi is at the present moment, to all intents and purposes, the supreme figure in Indian national life, the leader of awakened India, the chief representative of the Indian standpoint in world-politics who is the Dictator of New India precisely because he has a rare insight into the working of the national spirit and is an unerring interpreter of what passes not only in the conscious self but also in the subliminal self of this ancient people. His dictatorship is broad-based upon the united suffrages of his grateful countrymen, whom he has, in the past, led from victory to

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victory. At this supreme crisis in the history of India, they have, led by a sure instinct which never deserts the masses in times of national peril, sensed that divided counsels and Junto Rule will only ruin their cause. What they need is fearless, resolute and unerring guidance and for that they have selected the right man. India is at war—though the war is bloodless and non-violent—with her foreign Government and the War cannot be won if there is not a generalissimo at the head of national forces. And the generalissimo can be only one. Other distinguished soldiers must be content with the position of trusted lieutenants. This is the position which Nehru has earned and to which C. R. Dass and Lajpat Rai now seem to have reconciled themselves For grumblers and croakers there is no place in the national assembly except as grumblers and croakers playing the role of critics-in-ordinary who will be tolerated and even utilized to further the national cause but never trusted as guides and leaders. This is the plain truth which must be faced by all whom it may concern. It is no use confusing issues by floundering into a mass of verbiage or entertaining and encouraging hopes that are bound to be disappointed.

THE PRESIDENT'S SPEECH.

The Presidential speech of Mr. Vijyaraghavachariar is a piece of original vigorous thinking which bears marks of extensive study, long meditation and a wide outlook upon world-issues. It is, further, bold and courageous and is the utterance of a man who does not hesitate to state his view in uncompromising language even though he knows that it is not the popular view and is not likely to win acceptance. Transparent honesty and love of truth are writ large on the speech. India has reason to be proud of her Achariar. She has adopted spiritual weapons in her fight for freedom in an age steeped in materialism. And, therefore, the need for leaders who will risk even unpopularity is supreme at this moment.

The chief fault of the speech is that it reads more like a disquisition on the Theory of Politics than a message to a people engaged in actual struggle embodying practical rules of conduct. The President elaborates the Theory of Original Compact and of the inalienable rights of nations to freedom. Says he :—

> The problem for us now is how best to accomplish this great task. At the outset let us know what we are exactly in order that we might clearly know what we are about. We are, of our own free-will and consent, a constitutent people of the great British Commonwealth by virtue of an original compact and this national institution of ours was for years in the womb of time and was started into life thirty five years ago in order to persuade and compel the other party to the compact to loyally perform their duties and obligations under it in view to the political regeneration of our country and to reach our destined status of an equal partner in the possession and enjoyment of the blessings of the English constitution with the rest of the nations composing the British Commonwealth. We are satisfied, mournfully satisfied, that the time has arrived, if it had not risen years ago, for the immediate establishment of responsible government for British India with an instrument in writing containing a declaration of the fundamental rights of the people and a constitution similar to the constitution of the United Kingdom and the Self-Governing Dominions. We are here to ask the other party to the original compact that they may not further postpone the performance of their part of the agree-

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ment integrity, in letter and spirit and to et us arm ourselves with law and machinery o prevent them and their agents henceforth rom committing breaches thereof, at least not with impunity, as hitherto.

And again :—

This idea of an original compact between the people and their king and their right to dismiss and replace him for misconduct or degeneracy is ever present to the mind of the modern Indian England owes the origin of her political relations with India to this unique Indian character. It is authoritatively admitted that England has succeeded to the status and rights of the Hindu and Mahommedan sovereigns. If it has any meaning, the succession must mean to the rights as well as obligations of the best Hindu and the best Mahommedan kings and not those of the effect and wicked ones whom the people of this country, Hindu and Mussalman, replaced by inviting the English and co-operating with them in every way. The political entry of the English into India is parallell to the entry of King William III as sovereign of England. The foundations of English sovereignty in India may be truly said to have been laid in the middle of the eighteenth century with the success of Clive at Arcot. In the seige of Arcot he was besieged by a numerous army including French soldiers while his own garrison consisted of 120 English soldiers and 200 Indian sepoys. He was hard pressed and provisions fell short and starvation stared them all in the face. The sepoys displayed a remarkable trait of Indian selflessness and offered all the substantial food available to their English comrades, themselves subsisting on the water in which the food was cooked and strained. Complete success was the fruit of this devotion on the part of the Indians. One important result of this was that the brave Maharatta Chieftain, Moraro Rao of Gooty, with 6000 brave soldiers of his at once threw in his lot with the English as he saw them helping themselves. He had been wooed by the French and the English. It is thus clear that the people and chieftains of India desired to save their country, distracted by feuds between princes and by anarchy, by making England legal sovereign of India. Malleson in his History of the French in India says that the siege of Arcot "presents one of the most glorious pictures of Anglo-Indian history: it is the turning point in the eastern career of the English and the foundation stone of their present Empire." And subsequent history proves that throughout their career the English almost entirely relied upon Indian co-operation both as to money and men Sir Alfred Lyall of the Indian bureaucracy and by no means one of the best advocates of Indian national freedom, admits that from the first the people of India welcomed and assisted the English in their acquisition of India. It is thus conclusively clear that the political relation of England to India is one of voluntary compact between her and the people of India.

If behind the extraordinary claim involved in the preamble there really lurks, as several assert and many of us suspect, a feeling that is based on the right of conquest, we must distinctly and most emphatically repudiate the sinister doctrine of this English might versus Indian right and we are well warranted in so repudiating it by the conclusive historic proof to the contrary as stated above. Assuming for argument's sake that British India is a conquered dependency of the United Kingdom of Great Britain and Ireland—and let us not forget that India has never been formally annexed to England as conquered country—, yet we are entitled to deny the claim of mere might as against our right. The glorious French Revolution has established the divine principle that every people are one person and are entitled ever to provide for its own salvation. France then established for the benefit of mankind that there is no such thing as war and conquest except as a means for self-defence owing to lack of international sanction for enforcing international justice and that there is no such thing as a mere war of conquest and in the recent Great

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war it was the proclaimed maxim of England and her Allies that war was only justifiable in self-defence for punishing international misconduct and for the protection of the rights of self-determination of the people, in short, for making the whole world "fit and safe" for its people to live in. But if our claim of an original compact between us and the people of England is repudiated and ignored by the Parliament of England on ground of right of conquest, may we in our turn ask the question on what ground the English claim of original compact on which the glorious Revolution of 1688 and the immortal Declaration of Rights are founded, rests? Is not England a more conquered country than India? With which king did the people of Britain enter into their original compact? With Julius Cæsar, the Roman? With Egbert the German? With Kanute, the Dane? With William, the Norman? or with Cromwell? or with which other? There is *no historic proof* of an original compact between the people of England and their kings. Hooker started the theory and the great statesmen of the English Revolution of 1688 welcomed the idea and made it their basis of the Declaration of their Rights and the condition of English kingship. The English idea of an original compact between the king and his subjects is theory first and fact next, presumed from the theory. The Indian idea of such a compact is fact first and theory afterwards, inferred from that fact. Our's therefore is a more valid anee sounder title-deed for responsible governd ment than that of the people of England. And the claim of the Parliament that they are the sole judges of our salvation here below is as empty as it is pompous and it is death to us as a free people with God-given rights of self-determination, if we allow this unnatural claim to exist.

Her part of the compact India has been throughout maintaining and performing in intergrity and in absolute loyalty. We not only replaced the effete prince of India by the English but we also fought our countrymen for the maintenance of the English sovereignty in India at the time of the great mutiny; subsequently when the world war broke out we enthusiastically joined with England and co-operated with them and with the Allies, for saving the world's freedom. While England was not yet quite ready and before the Dominion troops could arrive at the scene of strife and before America and Italy thought, of joining England and France, our troops, ill-fed, and ill-drilled and ill-equipped as they are, went to France and mingling with her brave soldiers made the historic shambles of Flanders and died in erecting and maintaining there the trenches of the world's liberty to arrest the progress of the mightiest foe which human liberty has yet had. We were further buoyed up in our enthusiasm and spirit of self-sacrifice by the new and expanded angle of bright English vision towards Indian rights and Indian aspirations and when in consequence of Turkey's temerity and folly in throwing in her lot with Germany our Mussalman brethren were subjected to a phenomenal, strain, from the necessity caused by this unforeseen event to divide their allegiance and to weigh their political allegiance against their religious. England gave them solemn pledges to preserve the Khalifat and adjured them to stand by their secular sovereign. India was determined to stand by England and she did her very best to enable England and her Allies to win this greatest war on earth. Armistice was reached and peace was within sight. But alas! the misfortune and the misery of British India began almost simultaneously and tragedy overtook her. And here we are in a position without a parrallell in the history of civilized mankind.

All this is, indeed, very learned and very creditable as a piece of intellectual exercise. But it has very little practical value. Original compact or no original compact, the people of India are convinced that not only their progress but their very national existence is dependent upon the attainment by them, forthwith and immediately, of full and complete self-rule. The learned President, therefore, was not

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called upon to elaborate this theory with a view to convince his own countrymen. It may be said that he has done this to make an appeal to the reason of British statesmen. We should have thought the task is useless. What British statesmanship suffers from is not incapacity for sound argument but lack of will and courage. Their reasoning faculty is, in fact, abnormally developed. Mr. Achariar speaks of a theoretical—at best tacit—compact, but a leading British statesman once tried to explain away a written and solemn compact entered into by the soverign of Great Britain with the people of India. The case for India's self-rule needs no elaboration. It is a part of the eternal order of the universe and is self-evident. The right is there. The question is how to vindicate it and to obtain it. On that point the President has scarcely anything of value to say. We are asked seek an alliance with the Labour party. The Labour party has not yet succeeded in gaining from the Capitalist Government the legitimate rights of the working classes. It is engaged in a long and arduous battle and the promised land is not yet in sight. The Labour party is a fellow-sufferer with our nation and its sympathy can cheer us up but beyond this can effect nought. The President pleads for the wider diffusion of primary education. As if this were possible without Swarajya. The President puts the cart before the horse. We want Swarajya, among other reasons, in order to be able to educate our masses. If the free development of our national life and the right utilization of national resources were possible without the attainment of Swarajya, Swarajya would hardly be worth striving for. The President accepts the principle of non-co-operation but condemns the programme before the country without offering a rival programme which may appeal to the reason of the classes and fire the imagination of the masses. This is the fatal defect of the presidential address.

ANCIENT INDIAN POLITY.

It was Lord Dayananda who first proclaimed to his despairing countrymen, who were sunk knee-deep in the mire of national self-abasement, that their ancestors fully realized the value of national freedom and individual liberty. He was the first great Indian to realise that India could be placed upon the path of national development not by appeals to the past glories of England, which could not rouse our people but only tended to emphasise their fancied racial inferiority, but to the highest achievements of her sons and daughters. It is characteristic of the times that, in this as in most other respects, political leaders of India have accepted the mighty master's standpoint. We commend to our readers the following extracts from the Presidential speech :—

The system of civil administration was perfected to a degree rarely reached in modern times. The theory of the original compact between king and people was ever kept alive so much so that when the state failed to discover and restore property lost by robbery, the state had to make adequate compensation to the loser. Helpless subject, *viz*, minors, idots, aged, and women in pregnancy were all maintained and protected by the state The duties and obligations of the kind were maintained and enforced by several sanctions the sanction of public opinion, of religion and the right of revolution. It was part of ancient Hindu polity

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that a king who mis-governed could be deposed by the people and replaced by any of children and even by other relations and strangers. The reign of law in ancient India was supreme and the king was as much bound by it as any of his subjects. It must be remembered that the ancient Hindu king was not the maker of laws. The Hindu Law was evolved from the Shastras and supplemented by customs and usages and the whole was interpreted by judges. That the law was obeyed by the king was an accepted canon and test for appreciating a particular king's rein. Says the prince who wieldeth the sceptre in accordance with the law: seasonal rains and rich harvests have their home in his land." The position of ancient India may be summed up in the words of Professor Max Miller, "Take any of the burning questions of the day—popular education, higher education, parliamentary representation, codification of laws, finance, emigration, poor-law and whether you have anything to teach and to learn, India will supply you with a laboratory such as exists nowhere else." It is clear from all these facts that the ancient Hindu king owed his authority entirely to the people and that he forfeited his right as king for misconduct. The idea of the sovereignty of the people and the fact that the highest power emanated from them cannot be more conclusively proved.

It is worth our while to inquire what our own ancient Indian state was considered from this standpoint. I have already called your attention to the importance universally attached in an ancient India to the science of polity as being the highest of science. Ancient Hindu state was government by discussion and the villages and the towns which constituted the country were all quasi-republics and self-contained whose affairs were carried on by open discussion and deliberation by all the people. The King is enjoined to seek counsel for all administrative measures from a group of ministers and never to act alone or take counsel from a single minister. It was left to him to consult them individually or collectively but consult all of them he must and the number of ministers recommended varied from 12 to 20. The judgment of a single person even in judicial matters was repugnant to ancient Hindu judicial system a court never meant a single. In this connection Indra was praised because he has one thousand counsellors for consultation and assistance. Hence he was called thousand eyed and the high degree of importance the ancient Hindu writers attached to government by discussion may be gathered from their precept that the King shall despise the opinion, for "even a child's sensible utterance might be found wise." Therefore, the genius for government by discussion is in our inherited blood and it behoves us to see that in seeking responsible government we seek the best form of it viz, government by discussion as being most suitable to our national genius.

THE GRANT OF SWARAJYA BY EXECUTIVE ORDER.

The President having established a case for the supreme necessity of the immediate establishment of complete self-government within the empire points out a novel way in which we can be granted self-government at once, in utter disregard of the will of the British and the Indian Legislatures. Says he :—

I desire next to invite your attention to the question how this responsible government is to become an accomplished fact technically, if our rulers are prepared, as we expect them to be, to consent to the immediate establishment of it. There are three ways by which this problem can be solved, (1) by a statute of Parliament, (2) by Letters Patent of His Majesty the King Emperor and by instructions by The Secretary of State for India, (3) and by an Act of the Indian Legislature. The first and the last would be most difficult to achieve and when achieved, by no means most satisfactory for all practical purposes. We have seen the mentality of the Parliament, especially of the House of Lords, as displayed in connection with the two recent matters vitally affecting the freedom and well-being of this country, namely, the Reform Act

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nd Rules and the Punjab Tragedy. The ey-note of the mind and spirit of Parliaent inferable from conduct on these two ccasions as on many others, is to be found n their contempt of the vital rights of the people of this country and the upholding by all possible means the power and prestige of the existing Government and bureaucracy of India. We cannot easily forgive, much less forget, the resolution of the Lords on Lord Finlay's motion to defend and even consecrate the wilful murders of the "splendid beast" General Dyer. I am sure that you would be most anxious to avoid the House of Lords if we can get our responsible government without being obliged to have recourse to it. I believe, we can.

I would respectfully ask you to dismiss from all consideration the third of the methods mentioned above. Even if it be possible for us to get the elected and non-official members of the new Indian Legislature to act in concert and to originate a measure for the conversion of the existing system into responsible government, which, in my humble opinion they have the power to do, the bureaucracy would not allow the successful passage and termination of such a meassure in anything like the form which we should like to have, or in any form at all. By law and rules they have immense powers of obstruction to enactment of popular measures.

Victoria, Cape Colony, and Natal converted their governments with mere representative legislatures into governments with ministerial responsibility to the legislature by acts of their own legislature which were approved by the Sovereign by Order in Council and without any reference to Parliament.

I have now come to the second of the two methods and I should crave your permission to detain you at some length on a consideration of it. In the first place it must be remembered that the prerogative right of the English King includes legislative powers and quasi—legislative powers except when restrained by parliamentary statute. On the other hand no parliamentary statute is constitutionally needed to change and elevate a merely respresentative government into a responsible government. Responsible government is merely a more efficient and a more perfect representative government. The responsible Government of England is a development of the representative system. It does not owe its origin to any parliamentary statute. We all know that it was in view to get more and more money for carrying on the war on the continent against Louis XIV, that William III hit, under the advice of Sunderland, at the idea of constructing his ministry from that party in parliament which commanded the confidence of the majority in the Commons, that party being then Whigs Thenceforward conventions and usages due to several circumstances perfected the system of Cabinet Government and Parliamentary sovereignty. There are precedents in support of the view, I ask you to accept, to be found in the history of the introduction of reponsible government in the British Colonies. For instance, Transval and Orange Free State were constituted into responsible government by Letters Patent in 1906 and 1907 respectively. In several other instances in the colonies the change from representative to responsible government was effected by private instruction to the Colonial Governor from the Colonial Office without recourse to Imperial Legislation or even to Royal prerogative. Indeed, it would be difficult to imagine a parliamentary statute that can fully embody the conventions and usages governing parliamentary sovereignty and cabinet responsibility.

This is all very fine! But the point to be considered is whether any British Government has the courage to render justice to India, irrespective of the wishes of the House of Commons and in the face of the opposition of the Bureaucracy and its British supporters. In the case of Victoria, Cape Colony and Natal, the Government of the day was merely the mouth-piece of the people of Britain and was assured of their tacit support. Can this be

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said of India? In spite of the fact that the Government of India Act has been passed by both branches of the British Legislature and has received the King's assent, Mr. Montague feels that he must conciliate the bureaucracy by means of increment of salary etc. How can, then, we expect the British Cabinet, which cannot exist for a day without the support of Parliament to act in defiance of its wishes? The fact is that Swarajya will never be *granted* to us. We shall get it at once when organised pressure of Indian public opinion forces the British Government to yield. When that point is reached, there will be no difficulty whatsoever in obtaining the necessary parliamentary sanction.

THE CONGRESS CREED.

The Congress has changed its creed. The change is tremendous. It is a fresh demonstration of the awakened self-respect of India. The change of creed is an announcement to the civilized world that India and India alone will have a deciding voice in the determination of her political destiny. If she remains a member of the British Commonwealth—if and when that international federation comes into being—it will be of her own free will and choice and not out of fear.

This self-consciousness will react upon the attitude of England towards India and, paradoxical though it may seem, the change of creed has strengthened and not weakened the chances of India remaining within the Empire.

THE NON-CO-OPERATION RESOLUTION.

The Non-co-operation resolution passed at Calcutta has been reaffirmed at Nagpur with certain modifications which have the effect of emphasising certain points and casting certain other points into the background. This recast represents the harmonisation of differences between Mahatma Gandhi and Messrs. C. R. Dass and Lajpat Rai. Like all compromises the resolution, as it stands now, lacks the logicality and self-consistency of the Calcutta resolution. But if this amended form will bring into the fold of active non-co-operation propagandists indefatiguable workers like Mr. C. R. Dass, Mr. B. C. Pal and Lala Lajpat Rai, the compromise will be a decided gain to the national cause. We hope that Lala Lajpat Rai will now make a tour in the Punjab, induce the guardians of schoolboys to withdraw their children forthwith, (the word gradually has now been deleted) will rouse the conscience of college students and then advise them to leave their colleges without delay and regardless of consequences and will further do all he can to multiply national schools and colleges. It is, further, only reasonable to expect that Mr. C. R. Dass has decided to suspend his practice forthwith for the resolution moved by him calls upon the lawyers to make greater efforts to leave their profession. All's well that ends well.

THE ALL-INDIA LIBERAL FEDERATION.

The Liberals met In solemn conclave at Madras and held their session simultaneously with the Congress sitting. At Nagpur there was a dearth of leaders and the followers assembled in their thousands. The gallery ruled the platform and forced the pace. In striking contrast to the Nagpur Congress stands the Madras Federation. At Madras one could see any number of leaders but scarcely any followers.

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The federation was a gathering of leaders whom the country refuses to follow. They are willing and ready to give the lead but the difficulty is that the people won't be led by them. Their fate is a warning to would be leaders. Leaders if they are to continue to lead all their life must not let those whom they captain move faster than they themselves can move. This the erstwhile national leaders of India have failed to do and now they find their occupation gone. They must now change their vocation. They will spend the evening of their lives as ministers, executive councillors or even governors but not as leaders of India. They have organising ability but the nation won't be organised by them. They have distinguished talents but their brain cells cannot reshape themselves and receive new ideas by making fresh pathways for nervous discharge. The tragic result is that such distinguished talents cannot be enlisted in the service of the nation. They can only be utilized by the state which in India is not coincident with the nation. The fate of these veteran officers is indeed piteous. They would fain lead armies to victory, only people would not enlist in their regiments. Sometimes nations perish for want of leaders. India has a surplus of leaders who are available for the benefit of leaderless communities.

BANKRUPTCY OF MODERN CIVILIZATION.

The following from the *Unity* of Chicago speaks for itself.

Another deplorable consequence of the War is noted in a recent issue of the *Churchman* where it is pointed out that divorce statistics in the Allied countries have become positively "terrifying." In 1913, 5,160 divorces were granted in France; in 1919, 8,097 divorces were granted; and every month now is marking an increase in the number of cases. "Divorce," says M Henri Bordeaux, "is almost a fashionable thing; to seek a dissolution of marriage has become a custom, like that of not paying one's landlord." The connection of the War with this situation is indicated by the very common refusal of wives who were living happily with their husbands before the fatal August of 1914, to reunite with them. Conspicuous also is the passionate insistence of many women on the right to live their own lives in their own way.

"So it has been after other wars," says the editor of the *Churchman*. "War is the most demoralizing force known to history, but should we have another world war in 1950, we wonder whether our preachers and poets would not hail the event as a means of spiritual redemption just as they did in 1914?"

We venture to say that they would! Every war is a great moral event until it is over, and then we see that it has been nothing but a moral debauch, the corruptive effects of which have ruined the generation involved, and from which the next generation is fortunate indeed if it escapes.

Will the West recover from the after-effects of this demoralising war or will it succumb to them? Let us hope for the best.

WHY INDEED?

The *Unity* asks a pertinent question to Christians and preaches to them a much-needed sermon. Says our contemporary :—

Why on earth do Christians want to proselyte Jews? Have the churches such a surplus of energy, and is the work of religion so nearly done in the world at large, that the synagogues must be invaded and transformed? Here is the Presbyterian Church, for example, appropriating $200,000 for Jewish proselytizing in New York City, and placing a man in the field for the doing of this one particular

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job. What wonder that leading Jews throughout the country are protesting against this proposal; and that the Union of American Hebrew Congregations has issued a formal statement, calling upon the Jews to reply to the attempt to convert them, by strengthening their allegiance to their own religion and supporting its institutions more vigorously than ever before! For ourselves, we are free to say that this proselytizing of Jews by Christians impresses us as a piece of colossal and shameless impudence. If the Presbyterians have got $200,000 that they don't know what to do with, we respectfully suggest that they use it for the conversion not of Jews but of Christians to Christianity. Religion, like charity, begins at home! When the Christians have got something more to show for their faith than indiscriminate greed, hatred and slaughter, they may be fit to talk about bringing this faith to other people—but not before!

May we put the same question to Christian Missionaries out here in India? Let them first Christianise the West and Anglo-India. When they have accomplished this gigantic task, they will have a right to turn to India to find perhaps that higher Christianity is only a rehash of higher Hinduism.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter is at its zenith. A biting piercing keen wind rises daily during the small hours of the morning and subsides a little before dawn. It is extremely trying to leave the bed early or to stir out in the evening. Sunshine is very pleasant. It is seldom or never cloudy. The landscape is devoid of all vividness and strikes you with a sense of desolation. If a man happens to stroll out into the forest close by, he is sure to come across peacocks, hares, foxes, jackals deer and even wolves basking in the glades. Bridges have been constructed over the Ganges streams and Brahmacharies and members of the staff enjoy short picnics every week.

OUR HOCKEY TEAM.

Our Hockey team played in the Tournament held at Meerut this month. It beat all other teams and was awarded the Shield. Each of our players was presented with a gold medal as well. The skill and agility of the Brahmacharis won the appreciation and sympathies of the people of Meerut who assembled in large numbers every day to cheer them up. The team returned to the Gurukula on the 22nd December and was received very cordially by the Brahmacharis and members of the staff. A meeting was held wherein the Captain entertained the audience with interesting information regarding the matches the[illegible] ... 508
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In return, members of the staff invited the players on the 24th December in the afternoon. The players have been inspired with great enthusiasm and self-confidence by their success and it is to be hoped that they will prepare themselves effectually against the next tournament.

TECHNICAL CHEMISTRY.

The Chemistry Course for the College Department has been altered and revised (according to the instructions of experts like Drs. P. C. Ray and Ramji Narain) so as to include a course of Technical Chemistry also. Those who take up Chemistry in the College Department will have, in future, to devote the last two years to the study of Technical Chemistry. Besides gaining a general acquaintance with the important industrial processes, they will have to specialise in some one industry.

A LECTURE.

Pundit Yogindra Nath Prof. of Sanskrit Philosophy delivered a lecture on the Transmigration of Souls and the Karma Philosophy, the other day. The lecturer spoke with his usual eloquence and impressiveness. The subject being very vast, he merely broke the ground and promised to do full justice to it in a series of lectures.

SWAMI SHRADHANAND.

Revered Swami Shradhanand came back to the Gurukula on the 7th December after having been abroad for about two months. He had been to Burma in response to a pressing invitation from the people of that province. The splendid reception accorded and the numerous addresses presented to the illustrious religious and political leader by the Burmese testified to their love, reverence for and confidence in him. Swamiji brought home to the people of Burma the usefulness of the Gurukula system of Education and the peculiar facilities afforded by their own institutions for adopting it. At most Chicago speaks addressed huge audiences as many as twenty visited within to very

Another deplorable consequence of War is noted in a recent issue of *Churchman* where it is pointed out that divorce statistics in the Allied countries have become positively "terrifying." a lecture to the Brahmacharis and members of the staff assembled in the Yajnashala. He narrated his reminiscences regarding Burma and showed the various things he had been presented with, to give an idea of Burman art and industries. The wealth of information that the speaker supplied about Burma and her people spoke volumes for his shrewdness of observation. Swamiji again left the Gurukula after a few days' stay. He is expected to come back to the Gurukula in January 1921.

PUNDIT INDRA CHANDRA VIDYAVACHASPATI.

Pundit Indra Chandra is acquitting himself very admirably in the discharge of his heavy and onerous duties. Swami Shradhanand has numerous calls on his valuable time and he generally has to entrust all the executive duties to the Assistant Governor, sometimes for two months at a time. But Pundit Indra Chandra fulfils the trust nobly. Besides working as Professor of Arya Sidhant and the Senior Professor of Economics, he sees to the management of every department. Long before sunrise he is in his office and pays the closest attention to the details. In spite of the pressure of work, he never loses his temper, but is always calm thoughtful and considerate. A man of his diligence, integrity and mental calibre is really a boon to the Gurukula.

THE STAFF.

Pundit Nalini Mohan a, Bengalee gentleman, has joined the staff as Professor of Ayurveda. Prof. Shiv Ram Iyer M.A., Prof. of Economics resigned his post owing to ill health. Puudit Kanhayya Lal Shastri, Sankhya Vedanta Tirath who has been on the school staff for the last ten years has been promoted to the rank of a Professor. Our Headmaster Lala Gopal Rao B A., too, has been made a Professor. This is a very healthy and long desired change, for it will obviate certain practical difficulties in the way of an efficient management of the school department.

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(२) पं० चन्द्रमणि विद्यालंकार
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(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

आशा है कि पत्र का प्रथम अङ्क आगामी जनवरी में निकल आयेगा ।
जो सज्जन ग्राहक होना चाहें वह कार्य्यालय, गुरुकुल कांगड़ी में पत्र भेज कर अपने विचार की सूचना देने की कृपा करें ।

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